

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

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NOTES BY THE WAY.

The "Quest" for April contains a remarkable article, "The German Soul and the Great War," by Baron Friedrich von Hügel, LL.D. It is a sympathetic but searching study of the German temperament. The Baron disarms prejudice at the beginning by making it clear that although of German ancestry he has as little affinity with the Prussian mentality as the pure Englishman; that, in fact, in social and political outlook, his sympathies are "thoroughly, consciously, gratefully English." He traces the defects in the German character leading to the present war to (*inter alia*) the absence of any strong native capacity or instinct for self-government and a certain lack of balance which leads to violent extremes. In other words, the German's psychical life is more susceptible to strain and pressure. In no other way can we account for the strange phenomenon of a whole nation wrought up to a pitch of what is strangely like hysteria, with all its accompaniments of fury and delusion. The urge of materialism had its part also—the passion for colossal achievement in the physical world, "because if we are made for spiritual greatness but turn away from it, then we try to make up for such spiritual greatness by seeking material bigness." The old ideal of heroic poverty and spiritual richness departed after 1870 and gave way to a vulgar hunt for material riches. The reaction must have been intense to have brought so speedy a Nemesis.

* * * *

In the same issue of the "Quest" is an article, "Psychology with and without a Soul," by the Rev. F. Aveling, Ph.D., D.Sc., D.D., which connects curiously with an article in the current issue of the "Journal of the American Society for Psychical Research" (to which we shall give attention shortly) which reached us at the same time as the "Quest." In this article by Dr. Hyslop we find oddly enough the phrase "psychology without a soul." Dr. Aveling, dealing with one of the difficulties under which psychology labours, remarks:—

Psychology suffers under the very real disadvantage of being two things at the same time. It is at once a science and a part of philosophy. As a science it is limited to the investigation of phenomena, while as a part of philosophy it attempts a fundamental explanation of the phenomena which form its subject-matter.

Dr. Aveling claims that so far as it is to be considered as a science it has nothing whatever to do with metaphysics. "Its business is not to investigate reality but to examine phenomena." We have dealt with the question in some of its aspects in LIGHT in the past, and note with interest a conclusion by Dr. Aveling with which we are in profound agreement:—

There seems to be no idea on the part of the ordinary man of science who is pushing his speculations beyond the scientific domain, that true and ultimate explanations will possibly go beyond all phenomena and transcend them; that what I may call "phenomenal" philosophy lacks the true mark of finality.

* * * *

On another page we print an able article by Mr. C. E. Benham on the subject of Dreams. Turning the pages of "The Seer," a volume of lectures by Andrew Jackson Davis, we came across some reflections on the same subject which we should like to quote in their entirety. But we may at least take the following:—

We think and dream strictly in accordance with our experience and habit in combining ideas, and also according to the various dispositions of mind which are incidental to our common nature. By a kind of metempsychosis or transformation, the peculiar quality of foods and medicines is transferred to the brain during the period of repose; for instance, the mind can be impressed very powerfully by the life of meat. Some persons will dream of droves of cattle simply by eating plentifully of beef-steak just previous to retiring. . . . Much of the mystery of common dreaming disappears when we consider the singular manner in which the mind blends thoughts with action, and phantasm with serious realities. Past memories and present sensations are so ingeniously wrought into new scenes and characters that the mind itself becomes amazed and confounded with the representation. Popular theology is merely a species of dreamy superstition endeavouring to explain mysteries according to preconceived opinions, just as in our ordinary dreaming we undertake to explain one decided absurdity by very dexterously supposing another.

* * * *

On the subject of Prophecy, which has been exercising so many minds of late, Davis has also some enlightening words in connection with the question of dreams:—

The prophetic powers of the human mind are sometimes excited during periods of slumber when the soul can easily feel future events by projecting its faculties along the line of coming probabilities. In this manner the prophets of the olden time gazed upon the general nature of future events. Such dreams the prophet Daniel sometimes experienced; and such also he was frequently called upon to interpret. As a conclusion, then, of this branch of the subject, let us bear in mind that the phenomena of ordinary dreaming are traceable mainly to defective slumber, to impaired health and to unresting thought, to the simultaneous and indiscriminate operation of the will with the faculties of thought or reasoning. Such are, in short, the dreams of the earth-land—the mere play of the mental faculties under the influence of some disturbing cause connected with the world and the body in which we at present reside.

* * * *

From a weekly paper which usually concerns itself with more trivial matters:—

It is one of those strange and inexplicable contradictions in the world that Christian nations have adopted black as their mourning colour. It is empty of any symbolism that suggests comfort or hope or a belief in the resurrection and another life, and is therefore non-Christian. Heathen China uses white, suggestive of hope and not gloom. In some parts of England, child mourners at a little one's funeral wear white, the last survival of a beautiful custom. In Persia, pale brown, symbolising the fallen and withered leaves of life. In Abyssinia and Ethiopia greyish brown is the colour, suggestive of the return to "earth." In Egypt and Burmah, yellow is the mourning colour, symbolising the sere and yellow leaf and its decay.

Royal mourning is purple and that is the mourning colour in Turkey. The only unsuitable colour from every point of view is black.

In this matter of mourning, however, a change has been going on for years, and the soul-depressing black has fallen in some measure into disuse, the sign of a change of thought and feeling in regard to death. Still the paper from which we have quoted has a certain amount of justification for its attitude. Black is still the mourning colour. Old and foolish customs die hard, but they do die.

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING NEXT, APRIL 8TH.

WHEN AN ADDRESS WILL BE GIVEN BY

MR L. V. H. WITLEY

ON

"GEORGE FOX: PSYCHIC, MYSTIC AND FRIEND."

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate. Other friends desiring to attend can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

Meetings will also be held in the Salon on the following Thursday evenings:—

April 22.—Rev. J. Tyssul Davis, B.A., on "Mockers, Doubters and Believers," or "Some said it thundered; others, an angel spoke."

May 6.—Surgeon George L. Ranking, B.A. (Cantab.), M.R.C.S., L.R.C.P. (Lond.), on "The War: My Psychic Experiences." (Surgeon Ranking is now on active service with the Royal Navy.)

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FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Wednesday afternoons, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—No meeting on Wednesday next. On Wednesday, April 14th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Admission, 1s.; Members and Associates free. MEMBERS have the privilege of introducing one friend to this meeting without payment. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

PSYCHIC CLASS.—On Thursday next, April 8th, at 5 p.m., lecture by Mr. W. J. Vanstone, Ph. D. Subject: "Perception: Nature, Sphere, Extent."

SPIRIT HEALING.—On Monday afternoons, Mr. Percy R. Street, the healing medium, will attend at the rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., from 3.40 to 5.20, for diagnosis by a spirit control and magnetic healing. For Members of the Alliance only. Reduced fees as usual. Appointments to be made.

MRS. FAIRCLOUGH SMITH desires attention called to the fact that she has changed her address to 30, York-street, Baker-street, W.

ON DREAMS.

By C. E. BENHAM.

It must be recognised that there is more than one sort of dream. Some dreams are distinctly instructive, and convey in clear symbol messages of practical value. Some are on rare occasions prophetic, and here again we seem to trace a guiding and intelligent power belonging to some other sphere and deliberately directing our thoughts. These are both of them the kind of dream, or vision, which the psalmist seems to refer to when he inveighs against the futile stress of over-study and declares that the favoured few are given equal stores of knowledge even in their dreams—"so He giveth His beloved in sleep"—mistranslated in the authorised version "so he giveth his beloved sleep," a conclusion which has no bearing on the words that precede it.

But apart from these inspired dreams, which might rather be called true visions, there are the much more abundant and more perplexing fantastic dreams which are the common experience of most people. It is a popular idea that dreams only come in the morning hours. More probably they are with us most of the time we are asleep, but we only recollect those that we wake up out of and are therefore able to seize with the conscious attention before they have slipped away in oblivion. There is proof of this in the fact that a sleeper often reveals the circumstance that he is dreaming by gestures and even spoken words in the middle of the deepest slumber, and if we are awakened suddenly at any time in the night we almost invariably find that we are aroused from some fading scene which we can recall for a little while, more or less dimly, but which in the morning will generally have passed entirely out of recollection.

With regard to these fantastic dreams, what chiefly makes them seem so inexplicable is their incongruity and the fact that they so often betray no apparent connection with anything in our thoughts when we went to rest. Even when they do associate themselves with the previous day's experiences the mystery is hardly less, because there is no intelligible reason why yesterday's experiences should recur in distorted form when we fall asleep.

MEMORY IMAGES.

Some light on the problem is found, however, in the theory, now generally accepted by all leading psychologists, that memory images may be produced by association of ideas with functional states that had accompanied them originally. This principle is particularly strikingly illustrated, as Oliver Wendell Holmes and others have pointed out, in the case of memories associated with perfumes. If some experience of childhood was simultaneous with one's first experience of some particular perfume it is almost a certainty that whenever that perfume is scented in after life a memory of the childhood experience with which it is associated will automatically recur in the mind. Here we have a definite functional state—the excitement of the olfactory nerve—accompanying a certain definite experience, and the link of association is established, causing any repetition of a similar excitement of the olfactory nerve to recall to the mind the particular experience, whatever it may be, that originally accompanied that particular functional activity of the body. Now, what is so strikingly universal an experience in connection with the olfactory nerve is also true of other bodily activities. The body is a commonwealth of myriads upon myriads of physiological activities, most of which are carried on unconsciously or subconsciously, but any one of which may, if it happens to recur exactly, form a link of association with some sensation or experience that accompanied it on a previous occasion. If it happens that a whole series of functional activities recurs, the link of association will be proportionately stronger, and if it happens that there is a simultaneous recurrence of two or more separate functional activities, each linked by association with quite different experiences, there will be a medley of memory images, or a composite image.

Except in the case of the olfactory nerve states, which form such particularly strong links of association (for reasons which Oliver Wendell Holmes ingeniously traces to the fact that that

nerve alone is a prolongation of the actual nerve substance itself) the memory images formed by the association of functional activities with the impressions that originally accompanied them are generally far too faint to create perceptible images in our waking states. They are altogether eclipsed in most cases by the direct sense impressions that occupy our attention throughout our conscious hours, but in states of unconsciousness, when we are free from the glare of outward impressions, these memory images may become vividly apparent—much as the stars, though above us in the sky all day, are not visible until the fuller light of the sun is removed, and their gleams are able to impress our vision.

DREAMS AND CELLULAR ACTIVITIES.

The clue here suggested seems to afford a fairly complete explanation of most of the phenomena of ordinary fantastic dreams. In the course of all the kaleidoscopic changes of the active functions of our complicated bodily mechanism, with its innumerable processes of digestion, secretion, assimilation, and other organic changes, it must obviously happen very frequently that some little group of cellular activities will repeat the self-same round of physiological movements that were performed on some previous occasion—it may be yesterday, it may be last year, it may be long years ago. With that repetition of a fragment of a cycle of cellular activity come up, by our law of association, the same impressions or experiences as those that actually accompanied it on a previous occasion. It matters not that on that previous occasion the cellular activities may have been quite subconscious; they were real nevertheless, and they suffice to form a link of association, so that if when they recur external stimuli are quiescent, as in sleep, we dream the old experience, we see the person who was then present, or do the things that we were then engaged in doing. But these functional activities of ours are so infinitely numerous that it more frequently happens that two or more recur simultaneously, bearing each its own several associations and producing a composite memory image in the dream state, full of incongruities and even of impossible situations, such as we are all familiar with in dreamland. The medley may be such a compound of fragmentary impressions as to seem as if it were actually an altogether new experience, something we had never seen or imagined in our lives, but if we could analyse the jumble of images now unified into some incongruous whole we should find its elements were all derived from association with detached and diverse sense impressions of one kind and another.

This view goes far towards solving a mysterious problem in a rational manner. The chief wonder of it all is the marvellous registration of events which it involves—the activities of a gland actually reproducing, when they themselves are reproduced, the particular experiences that accompanied them, it may be ten or twenty years ago. Yet wonderful as such a registering may be, it is by no means incredible. On the contrary, it is in full accord with much that psychology has established beyond a doubt, and the single instance of the marvellous power of the sense of smell in recalling past memories is in itself sufficient warrant for the inference that other functional activities may have no less potency under favourable conditions such as those of sleep.

A THEORY OF TRANCE MESSAGES.

To the Spiritualist the question will naturally occur as to whether this theory, if accepted, requires that we should take into consideration the possible application of similar principles in the case of trance mediumship. Here, as in sleep, we have the requisite condition of quiescence of consciousness that enables memory images to assert themselves. Will it not happen that the genuine visions of a seer may be disturbed by these conjured up dream-images borne in upon the mind by association with physiological processes? It must be admitted that there is every probability that they may be so disturbed, and the fact has not, perhaps, been sufficiently allowed for. Just as we sometimes dream true and sometimes dream fantastically, so the trance medium's revelations may be at one time illuminated by genuine inspiration and at another vitiated by purely physiological association images. So far from ignoring this possibility it is one that should be carefully considered as having an

important bearing on the problems of trance mediumship, and as being perhaps a simple explanation of the great inequalities of value in the results obtained, inequalities that cannot be denied, and that without some explanation of this sort are entirely unaccounted for.

THE LAND NOT VERY FAR OFF.

The two striking discourses by the Rev. G. Oswald Bainton, of Streatham Hill Congregational Church, which have been published under the title "The Other Side" (Robert Banks and Son, 3d.) might well have been preached on an Easter Sunday, so appropriate are they to the coming season. Mr. Bainton holds that the "happy land" of the children's hymn is not "far away," that "those we have 'loved long since' and may be 'lost awhile' are near, nearer than sometimes we have dared to dream." After citing Sir Oliver Lodge's recent affirmation at Browning Hall as to the possibility of communion with friends in the unseen he declares that he would not have quoted that affirmation if he did not know it to be true. We take the following passage from the sermon entitled "The Choir Invisible":—

It is an article of my creed that the dead have not ceased their communication with us though the visible chain is broken. Is it wrong to attempt to listen, to use such means as we can? There are those who say we are not meant to—that God has set a "thus far." But has He? You already experiment so largely in the realm of the unseen that I cannot feel it were wrong to do so here. There are many who love to lay bare hidden secrets by the use of the Röntgen ray. Others rejoice in transmitting messages by wireless telegraphy. Others again will cluster round some experiment that deals with the mystery men call radium. Others, again, are dabbling with the possibilities of liquid air. Why should you not experiment with the efficacy of prayer and the power of faith, and the joy of spiritual renewal through the Divine grace? For the heavens are still open, and the angels of God are ascending and descending upon the sons of men.

If death ends all, I struggle in the dark. But if death be passage to a larger life, my hundred failures here are all worth while; for beyond the veil where Christ and the angels are, the broken melody shall be a song at last.

In the course of the second sermon, "The Keys of Death and Hell," Mr. Bainton eloquently defends prayer for the dead and asserts his belief in spiritual progress for all beyond the grave. "The Christ I know," he cries, "could not be Christ if one single life were to be lost in a torment of hell for ever. Thank God we have done with that!"

A VINDICATION OF MR. GEO. D. JONES.

The Rev. Susanna Harris has received the following, which she sends us for publication, as it concerns the character of one of her principal controls:—

Columbus, Ohio, U.S.A.

February 28th, 1915.

To Whom it may Concern:

We, the undersigned, desire to state that we were personally acquainted with Mr. George D. Jones, who was probably the foremost Trumpet and Slate-Writing medium in the United States of America.

He studied for the Catholic priesthood, but upon completing his studies refused to take the oath prescribed.

He was well known throughout this country as being honest and upright in all his dealings, and, in fact, was all that a man, a gentleman, should be.

Rev. H. E. BOERSTLER, President Official Board,
West Side Spiritualist Church, Col., O., U.S.A.

JNO. BRICKMAN, Treasurer Official Board, West Side
Spiritualist Church, Columbus, Ohio.

E. STEPHENS,
S. D. SWENY,
A. W. CLARK,

} Trumpet Mediums, Springfield.

Professor W. C. PECKHAM, 1030, Fair Avenue,
Columbus, Ohio, U.S.A.

THE LONDON SPIRITUALIST ALLIANCE, LTD.

ANNUAL GENERAL MEETING.

The Thirty-first Annual General Meeting of the London Spiritualist Alliance, or the nineteenth since its incorporation under the Companies Act, was held on Thursday afternoon, March 25th, at 110, St. Martin's-lane, W.C., Mr. H. Withall, the acting President, in the chair.

Mrs. Finlay, Mr. Kensett Styles and Mr. J. H. Wilkins, retiring members of the Council, who had been nominated for re-election, were, in the absence of other nominations, declared duly elected.

The Chairman, in commenting on the annual report and balance-sheet, alluded to the transition early in the past year of Mr. E. W. Wallis. It was felt then that the Alliance would have great difficulties to overcome through the loss of his services, but it had, nevertheless, continued on its way—thanks, doubtless, to the influence and support of its friends in the unseen. In some respects, indeed, it had made some little advance. A change introduced into the Psychic Class had converted it into more of a feature in the weekly programme of meetings, and he thought it a matter for congratulation that the Alliance had secured the services of Mr. J. H. Van Stone and his brother, Mr. W. J. Vanstone, whose Addresses had been greatly appreciated. When the war first broke out, they had no idea of what its effect would be on the Alliance. However, they had received the subscriptions of the majority of the Members and Associates, although the sum was still very far short of that subscribed in the corresponding period of last year. It was a gratifying fact that, whereas the balance-sheet for 1913 showed a deficiency of £18, that for last year showed a tiny balance to the good. To a certain extent they always suffered from a want of money, but this year some of their friends, anticipating the effect of the war conditions on the funds of the Alliance, had been kind enough to help them by special donations. Thus, one Member, instead of sending a guinea, had sent ten guineas. It was clear, then, that there were some people who were anxious that the Society should succeed. The effect of the work of the Alliance was not confined to those attending its meetings, but extended to the whole movement. Through the reports of Addresses published in *LIGHT*, it influenced all the provincial and foreign societies, even reaching those who were not Spiritualists, but who were merely interested in the subject. On reference to the accounts an item would be seen of £52 received from Mr. Percy R. Street for the hire of the room in which he saw his patients. Owing to the success he had achieved, Mr. Street had found it necessary to move to larger and more convenient premises, but he kindly offered to continue to help the Alliance by attending at its rooms one or two days a week to treat its Members and Associates at reduced fees, such fees to go to the funds of the Society. It was to be hoped that Members and Associates would take full advantage of the opportunity thus afforded. For this privilege alone it would be to the interest of many to join the Alliance. The success of medical treatment largely depended upon correct diagnosis of the disease, and the proof of the correctness of the spirit diagnosis given through Mr. Street had been shown by the ever-increasing number of his patients.

The adoption of the report and balance-sheet was moved by Mr. Bush, seconded by Mr. Thurstan, and, after some discussion, carried unanimously.

The proceedings closed with votes of thanks to the spirit helpers of the Alliance and also to the staff for their valuable services.

The following is a copy of the thirty-first Annual Report of the Council:—

In its review of the year 1914, the Council has first to refer to the transition, on January 11th, of Mr. E. W. Wallis, the hon. secretary. In its last report it alluded to the heavy loss thus sustained by the Alliance and the movement at large. So much has been said and written upon the subject that it is not necessary for the Council now to do more than to place on record its deep appreciation of his loyalty, courage and steadfastness, and its assurance that in another plane of life all those qualities which made him so invaluable a worker are still in active exercise on behalf of the movement to which he devoted his best powers here.

At the meeting of the Council held on January 23rd a resolution was passed in which, after expressing the regret, appreciation, and sympathy appropriate to the occasion, the Council recorded its desire that there should be some memorial to Mr. Wallis which, it was suggested, should take the form of a fund to be devoted to the benefit of his widow. The Acting-President brought the matter forward at the close of the lecture delivered by Miss Ward at the Salon of the Royal Society of British Artists in the evening of the same day, and a subscription was opened, the Alliance and the Proprietors of *LIGHT* heading the list with a donation of £20. Thereafter the matter was taken in hand by *LIGHT*, and a sum of approximately £360 was collected and handed to Mrs. Wallis.

As regards the progress of the Alliance during the year, there is little else of conspicuous interest to record. There was an increase in membership of nine, which, however, was about balanced from the financial standpoint by decrease in Associates of twenty-one.

The fortnightly meetings at the Salon in Suffolk-street were uniformly well attended, and the following lectures and addresses were delivered:—

"Some of My Ministerial Experiences as to what Spiritualism has done to Brighten Human Life," by the Rev. Arthur Chambers; "Paracelsus—a Pioneer Occultist," by Miss Edith Ward; "Practical Issues of Spiritualism," by Dr. George L. Ranking; "Colour Therapy, Its Practical Application" and "Facts and Fads of Modern Health-Hunting," by Mr. Percy R. Street; "Jeanne d'Arc: Her Visions and Voices," by "L. V. H. Witley"; "The Time of Day, Retrospect and Prospect," by Mr. Ralph Shirley (Editor of "The Occult Review"); "Ghosts and Dreams," by Mr. W. B. Yeats; "My Psychic Experiences," by Major-General Sir Alfred Turner, K.C.B.; "Practical Work of Ministering Spirits on the Battlefield," by Mrs. M. H. Wallis; "Impressions on a Study of Spiritism," by Sir William Vavasour and "Witchcraft," by Mrs. St. Hill (President of the Cheirological Society).

As already notified in *LIGHT*, a number of the "Note-books" of the Rev. William Stainton Moses ("M.A. (Oxon)"), have been typewritten and bound and placed in the library for the use of readers. This will, of course, be a very valuable acquisition.

Fortunately the transitions during the year of friends and adherents were not numerically large. In addition to the departure of Mr. E. W. Wallis, we lost in February a very old member by the decease, in her eighty-seventh year, of Mrs. Ellicott, widow of the late Bishop of Gloucester. Another venerable figure, who passed from our midst, at the age of eighty-four, later in the year (November), was Dr. W. T. Fernie, who, it is stated, was amongst the sitters with Viscount Adare (later Lord Dunraven) at one of the séances with D. D. Home, when the medium's body floated out of one window and back through another. A link with the long past was also broken by the death in June of Mrs. William Tebb, who with her husband was associated

with the Alliance from quite its early days. (Mr. Tebb is still a member.) The governess and friend of H.M. Queen Mary, Mlle. Hélène Bricka, who passed away in September, was also for many years a member of the Alliance, and a reader of *LIGHT*. At the beginning of the year news was received of the transition, in the preceding October, of Mr. W. H. Terry, an old pioneer of Spiritualism in Australia, and founder of "The Harbinger of Light." He was followed in January by another Australian pioneer, Mr. J. Nelson Jones.

Needless to say, the year in its general aspect was rendered one of tragedy for the whole world by the outbreak of the great war in August. So far as the fortunes of the Alliance are concerned, the full effects of the calamity cannot yet be gauged. But the Alliance, although confronted, like every other enterprise, with the most tremendous ordeal which the civilised world has yet had to face, will, the Council has reason to believe, weather the storm, for the facts and principles for which it stands are those which are best calculated to meet the needs of the world to-day.

In May last Mr. H. Withall appointed the Alliance co-Trustees with himself of the journal *LIGHT*, together with certain securities, which he had held on its behalf for many years.

Mr. Percy R. Street continued his work of healing under spirit influence throughout the year with the usual markedly beneficial results to his patients, but his practice having grown so large as to necessitate his establishing his own consulting rooms, his arrangement with the Alliance was terminated at the close of the year under review. Recognising, however, that a complete severance with the Alliance would be detrimental to its finances, he generously offered to attend at 110, St. Martin's-lane on Mondays and Fridays to see a limited number of patients, the Alliance to have the fees received, an offer which was gratefully accepted by the Council.

The various meetings and classes held in the Rooms of the Alliance for clairvoyance, psychic development, and kindred subjects by well-known mediums and speakers were well attended, and appear to have given general satisfaction. The thanks of the Alliance are due to these and other friends for their services at these gatherings.

Grateful for the loyal support of both Members and Associates, and especially for the good offices of those who give the Alliance active service, the Council yet earnestly appeals for all the co-operation that its friends can extend in view of the trying period through which we are passing and the still more severe ordeals which may yet await us. The proposal of the Acting-President that Associates should become Members (and thereby gain the additional advantages which are more than commensurate with the slight increase in subscription, while benefiting the Alliance) has met with a gratifying response, but there is still scope for much additional support in this direction. So far, the difficulties of these abnormal times have been surmounted with success. The Council, while full of hope for the future, would leave nothing undone to make this hope into an accomplished fact.

Signed on behalf of the Council,

HENRY WITHALL,

February 20th, 1915.

Acting President.

LONDON SPIRITUALIST ALLIANCE.—On Tuesday afternoon, the 23rd inst., at the rooms of the Alliance, Mr. J. J. Vango gave demonstrations of clairvoyance with his accustomed ability, and on the following afternoon the usual "Talk with a Spirit Control," through the mediumship of Mrs. M. H. Wallis, proved especially interesting and instructive.

A GENERATION AGO.

(FROM "LIGHT" OF APRIL 4TH, 1885.)

The service which Mr. Gladstone has done to the cause of Spiritualism, and also of open-mindedness and a philosophic spirit of investigation, has been of great service to the truth all over the world, in so far as it has caused men to think. No doubt it has induced thousands to read and hundreds to examine. Position brings responsibility as well as power, and open-mindedness is in a fair way to become a fashionable accomplishment. One result is an index to many. The "Weekly Register," said to be the special organ of His Eminence, Cardinal Manning, gives more than a column to "The Premier and the Spiritualists."

Irish ghosts are said to be as pertinacious as the Home Rulers—and in one case, going the rounds, they seem to have ruled one home until they ruined it. It was the case of an ancient house on Stephen's Green, Dublin, at one time the residence of the gay and beautiful Lady ——. After being long empty it was taken by some ladies for a school. It was quiet except on certain nights of the week, when the doors were shut and opened; numerous footsteps heard with the unmistakable sound of high-heeled shoes on the floor, and the rustle of silken trains, and all the noise of the arrival of a numerous company of well-dressed guests. Nothing was ever seen, though people watched constantly. The ladies had to decamp, and a gentleman, who laughed at the idea of ghosts, took it, but he laughed too soon, for the nocturnal uproar became so unbearable that he, too, had to depart. The house was then taken by some nuns, who doubtless thought that their presence would soon quell the unholy tumult. But they were mistaken; the gay company still held high revel on their accustomed nights, till, as a last resource, the house was pulled down, and the Loretto chapel stands in its place. This is a good case for the ghost department of the Psychical Research Society.

—From Editorial Notes.

NO STRANGE COUNTRY.

When at first you enter spirit life, it may seem to you that there is very little difference between that life and the world you have just departed from; to all appearance people will seem much the same to you, the outward circumstances of their lives will have strong marks of similarity, and the general condition of the world itself will be so similar to the general conditions of the world from which you have departed, that you might almost think that you had fallen asleep in one country on the earth, and awakened in another. Yet this remarkable similarity is a wonderful beneficent providence upon the part of the Eternal Wisdom; for if the translation from one world to the other involved a sudden and complete change and alteration in conditions and relationships, why then so sudden a change would result in such a shock to the consciousness that in all probability people would be seriously affected by the suddenness of the transition and its consequences. Divine beneficence thus works to meet the requirements alike of the meanest and the greatest of humanity; for when the average individual awakes and finds himself surrounded with scenes somewhat similar to those with which he has been long acquainted in the world he has left behind, the shock is lessened and he feels how natural it is that he should be living in this new world, and he says, "It seems to me I have been here before; I am familiar with the scenes and people, and really it is a natural place for me to be in"; and there is something of truth in this supposition. In the hours of sleep, when curtained slumber has enclosed the outward mind and sense, the soul is sometimes awakened to the glories of the life beyond and has then caught faint glimpses of its beauty, and mingled, perchance, with its people. Therefore, when he comes to the soul world, indistinctly at first, but gradually disclosing itself, he recognises that the familiarity of the world about him arises from the fact that he has seen and known it before he actually became a permanent resident therein.

—"Practical Occultism," by J. J. MORSE.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, APRIL 3RD, 1915.

Light:

A Journal of Psychical, Occult, and Mystical Research.

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APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's Lane, W.C.

THE SPIRIT OF EASTER.

It is a significant thing that so much in the ritual and ceremony of religion should have grown out of Nature worship. By those who have studied the matter in its outward aspects this has been held to constitute an indictment against religions—they are so clearly the relics of old savage and ignorant superstitions. The medicine man and the tribal priest of the past, we are told, survive in the ecclesiastic of to-day. It is a shallow piece of reasoning, although plausible enough to those who do not stop to examine it, or to consider that an instinct which survives all the intellectual progress of many thousands of years must have its root in the constitution of humanity.

From the very dawn of human intelligence there was the recognition of an unseen world, of the presence and activity of gods and spirits. The notions held of the nature of these powers were grotesque enough, but they represented a dim perception of realities. The animal with its limited needs and narrow vision was being outgrown, the instinct of worship—the religious instinct—was beginning to awaken. Rite and festival and what was frequently an astonishingly complex system of symbolism grew up. It was not given to primitive man to express in words his recognition of that Spirit in Nature which Wordsworth celebrated in his famous lines, but he felt its presence, built his rugged temples and altars and appointed his priests from amongst those who seemed to be most closely in touch with the mysteries around him. Ignorant and barbarous, he yet had glimpses of Nature on its sacramental side. His intuitions had free play; that the ideas which they gave him were uncouth and fantastic simply meant they were as yet unchecked by the intellectual faculties. These were of later growth, and in the course of ages, by their incessant occupation with the external side of things, they came near at last to extinguish the light derived from the interior faculties. The inner meaning of the old religious symbols became lost to all but the few—only the forms remained.

Let us take an instance of which the presence of Easter is a peculiar reminder—the Resurrection. To the Nature-worshipper of old, death was less of a terror and a mystery than to his highly civilised and intellectual descendant of thousands of years after. In the Celtic language—one of the oldest—there is actually no word for death as applied to a man or woman. The phrase used indicated a change of life, a change of state, a journey. The old Celts knew better than to judge by outward appearances. The "march of intellect" changed the conception. The intellect, so dull to interior realities and so keen and alert to the external

and superficial side of things, discovered that things are what they seem. Continual contact with the material aspect of the world might have led it at last to a complete denial of any future state, but sufficient of the spiritual sense remained to modify its attitude. And lo! in the course of ages grew up the idea that the survival of death was bound up with the resurrection of the physical body. Such was the monstrosity evolved by a religious creed in which intellectual apprehension took the place of intuitional perception. Is it not strange that a school of thought which prided itself on its reasoning powers should have shown itself so credulous? It was for ever rebuking the credulity of those who believed in ghosts; it filled books with contemptuous denunciation of superstition! The extent to which it had lost touch with Nature was pathetically shown by its doctrine that the Creator has no method of perpetuating the life of man except by using over again the crude earthly moulds in which the life had first taken individual form.

There is no need to-day to attack that tiresome old superstition—it is dying, if it is not quite dead—none so poor to do it reverence. The very spirit and meaning of Easter-tide all the time rebuked it. The fresh arising of the spring, the new leaves budding from the old sheaths, the new flowers emerging from the old roots—these were all fair and beautiful parables. Nowhere in Nature did her ancient worshippers find anything but the true idea of Resurrection—resurrection *out* of the body, not resurrection of the body. The old materialistic dogma had its birth in the cloister and the study, not in the fields. Even Paul saw it truly, although, tintured with some of the learning of the schools, he expressed it rather ambiguously. But he made at least one definite statement which only sophistry can obscure: "There is a natural body and a spiritual body." In the modern recognition of that simple, reasonable teaching we see the resurrection of a truth that once seemed to have died—we see the spirit of Easter emerging from a worn-out form.

ARABIA.

THE SOUL OF ISLAM.

Mr. W. J. Vanstone gave a lecture on the above subject before the Psychic Class on Thursday, March 25th. He said the history of the Arabs could be traced back to 1,000 years B.C., but only very vague details could be gleaned till a much later period. Assyria, Babylonia and Persia each in turn conquered the country, and before Mahomet the Arabians were of little importance either politically or spiritually. The ancient religion and literature was of poor character; neither Judaism, Christianity nor Zoroastrianism had any real effect upon the people and they were sunken in ignorance and superstition until Mahomet arose protesting against idolatry and infanticide, proclaiming the unity of God, the efficacy of prayer and the immortality of the soul. The new doctrines aroused the bitterest antagonism at Mecca, but escaping to Medina Mahomet succeeded in establishing his first mosque and ultimately gained spiritual and political supremacy which in due course extended to Mecca and ultimately to the whole Empire.

After sketching the growth of Islam down to the time of Omar the Great and Haroun al Raschid, Mr. Vanstone gave a description of the splendours of Bagdad and Damascus when at the zenith of their prosperity. The Saracens in Arabia and the Moors in Spain astonished the world with the vast number of their colleges and schools and their high attainments in the study of grammar, philology, logic, rhetoric, mathematics, geometry, calligraphy, metaphysics and architecture.

Comparing the past with the present, the speaker said that the Arab nation was now like a man in a trance; the body was asleep but the Islamic soul was awake to God in prayer, and surely the dawn of a new Arabian era was not remote.

THE PROBLEM OF THE RESURRECTION: A PSYCHIC SOLUTION.

By MR. ANGUS MCARTHUR.

An Address delivered to the Members, Associates and friends of the London Spiritualist Alliance on Thursday evening, March 18th, 1915, at the Salon of the Royal Society of British Artists, Mr. Henry Withall, acting President, in the chair.

(Continued from page 153.)

Having said so much, St. Paul goes on to deal with a difficulty. Let us have his argument in his own words, modernised from Dr. Weymouth's New Testament, so that we may not be misled, as we are occasionally apt to be, by the obsolete language of our beautiful authorised version:—

But some one will say, "How can the dead rise? And with what kind of body do they come back?" Foolish man, the seed you yourself sow has no life given to it unless it first dies; and as for what you sow, it is not the plant which is to be that you are sowing, but a bare grain, of wheat (it may be) or of something else, and God gives it a body as He has seen fit, and to each kind of seed a body of its own. All flesh is not the same; there is human flesh and flesh of cattle, of birds and of fishes. There are bodies which are celestial and there are bodies which are earthly, but the glory of the celestial ones is one thing, and that of the earthly ones is another. There is one glory of the sun, another of the moon, and another of the stars; for star differs from star in glory. It is the same with the resurrection of the dead. The body is sown in a state of decay, it is raised free from decay; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; *an animal body is sown, a spiritual body is raised.* As surely as there is an animal body, so there is also a spiritual body. In the same way also it is written: "The first man, Adam, became a living animal" [Gen. ii. 7]; the last Adam is a life-giving spirit. Nevertheless, it is not what is spiritual that came first, but what is animal; *what is spiritual came afterwards.* The first man is a man of earth, earthy; the second man is from Heaven. What the earthy one is that also are those who are earthy; and what the heavenly One is, that also are those who are heavenly. And as we have borne a resemblance to the earthy one, let us see to it that we also bear a resemblance to the heavenly One. (1 Cor. xv. 35-49.)

What does this come to? Simply this, that resurrection means a future life in a body, but not *this* body. The bare seed that you sow has no resemblance to the plant that grows from it. The seed, the husk, the mortal body, *must* perish. The body with which the dead are to be endowed in the resurrection is of another sort entirely from that which is put into the grave. It is as different from the physical body as the plant from the seed. You cannot point to a beautiful plant and say "That is the seed I put into the ground." You did not, as Professor Bowen puts it, writing on this passage, sow the plant that should be. Nothing can be clearer, nothing more definite, than the language of verse 44. St. Paul does not say, "It is sown in corruption, it is raised in incorruption, it is sown in dishonour, it is raised in glory, it is sown in weakness, it is raised in power." These words with their succession of "it" as the apparent subject of the sentence, have created in millions of minds the idea that all the "its" are the same: that the identical "it" which is sown in a state of decay is raised free from decay. People think the "its" all refer to the body. But all the "its" here are impersonal, just like our "it rains" or "it snows," where the "it" has no reference to any specific person or thing, much less to a suggestion that the "it" which rains is the identical "it" which snows also. It would be quite accurate to translate "there is sown a decaying body, there is raised one free from decay; there is sown a natural (*ψυχικόν*) body, there is raised a spiritual (*πνευματικόν*) body." All this is scientifically sound to-day just because it *is* scientific, just because the greatest apostle is also the greatest Spiritualist. All our psychic science adds not one iota to what this wandering tent-maker had learnt on the road to Damascus, and proclaimed to a thirsty world. It points clearly to St. Paul's realisation of the reality of a spiritual body. It was that body of Jesus, clothed so as to be visible to human eyesight, which he *saw* on the road to Damascus, which Peter *saw*, and the twelve, and James, and the

five hundred brethren at once. But whatever it may have been, that body was not physical. "This I tell you, brethren, that flesh and blood cannot inherit the Kingdom of God, nor will what is perishable inherit what is imperishable."

Where, then, is the spiritual body coming from? Turn to the second epistle to the Corinthians, Chapter v., and see the answer:—

For we know that if this poor tent, our earthly house, is taken down, we have in Heaven a building which God has provided, a house not built by human hands, but eternal. For in this one we sigh, because we long to put on over it our dwelling which comes from Heaven—if indeed having really put on a robe, we shall not be found to be unclothed. Yes, we who are in this tent certainly do sigh under our burdens, for we do not wish to lay aside that with which we are now clothed, but to put on more, so that our mortality may be absorbed in Life. And He who formed us with this very end in view is God, who has given us His Spirit as a pledge and foretaste of that bliss.

Our permanent spiritual dwelling, therefore, comes from Heaven, and does not rise out of the ground. St. Paul is nowhere concerned with either the physical body or the grave in which it lay. The great apostle seems to have hardly been conscious that there was such a thing as a grave, or such an act as that of burying. In all his writings he only once uses the verb *θάπτειν* to bury (1 Cor. xv. 4). He uses the compound *συνθάπτειν* once figuratively (Rom. vi. 4), in the sense of being baptised into burial with Christ, and he quotes himself in this sense, using the same word in Colossians ii., 12. The Greek word for a tomb, *τάφος* (plainly visible in our word "epitaph") he never uses of his own accord, though in Rom. iii., 13, in quoting verbatim a passage from the Greek version of the Psalms (v. 9), he is forced to employ a term which he obviously disliked and avoided. The word *μνημεῖον*, a tomb or sepulchre, freely used by other New Testament writers, never once comes from St. Paul's pen. Evidently the burial of Christ was an incident which had only the very slightest significance for him. He realised, as we all realise, that the physical frame was the mere tool of the soul, and that its fate was a matter of no serious concern when once the soul had left it. St. Paul's phrase, always some combination of the verb *ἐγείρω* with *ἐκ νεκρῶν*, has reference, as Professor Stevens says, "neither to resurrection of the body nor resurrection from the ground in which the body is buried, but to a rising of the personality from the realm of death into the realm of light and life whereupon the spirit is clothed with its heavenly habitation." This intellectual attitude of the great Apostle is to me extremely suggestive as an unexpressed and indeed unconscious, but nevertheless most forcible hint of the triviality of body in comparison with spirit.

It was in consequence of these sound and scientific views that St. Paul found himself confronted with a difficulty. Like the early Church as a whole, he seems to have been persuaded that the re-appearance of Christ in judgment was a pending event. Whether he was mistaken, or whether, as has been argued, there really *was* a local return of Christ about the year 70 A.D., we need not pause to enquire. But it is evident that if St. Paul had held the ordinary view of the resurrection of the body, this difficulty would never have troubled him. On that view, the problem is no problem at all. The *dead* bodies rise out of the graves, while the *living*, who have no need to rise, join them in standing before the judgment seat. In the one case the mortal dust is collected together again, bone to his bone, and the dead stand upon their feet, an exceeding great army. In the other, no resurrection is necessary, for the various individuals are already alive and in the body. But that was not St. Paul's opinion. Nothing can be more plain and consistent than his utterances on this point. "We shall be changed," he says (*ἀλλαγόμεθα*). "We shall be *exchanged*" would be a better rendering. We shall exchange one form for another, but the identity will remain the same. "I would that I were with you," says he to the Galatians (iv. 20) and could change (*ἀλλάξαι*) my voice, my tone, for I am perplexed about you. The voice is the same, but the tone is different. Even so in the Resurrection: the identity is the same but the body is different. "This corruptible thing must put on incorruption and this mortal thing must be clothed with immortality." These allusions to an "exchange" give no countenance to the usual idea that there

will be no change at all, but simply a perpetuation of the mortal body. Yet it is most remarkable that while the "exchange" is impressed upon us, there is a corresponding effort to avoid any suggestion of a discontinuance or disconnection of identity. When I addressed you on the Transfiguration, I pointed out to you how carefully St. Luke, writing for Greek readers, avoids the Greek verb corresponding to the modern word "metamorphosis." It would have suggested to Greek readers the fabulous transformation of human beings into beasts, stones, trees, fire and water, with which their mythology had made them familiar. Therefore, he avoids it and substitutes another term. St. Paul, in all his writings, only twice uses this verb. He tells his Roman converts (Rom. xii. 2) to be transformed by the entire renewal of their minds; but here there is no danger of misunderstanding. He exhorts the members of his Corinthian Church (2 Cor. iii. 18) to be transformed from one degree of holiness to another—where, again, there is no possibility of misconception. But in Philippians iii. 21 (the last of his words which I propose to quote to-night) he comes, as it were, to the very edge of the misleading word—one might almost say that he half writes it—and then it flashes upon him that this will not do. Christ, he says, "will transform the body of our humiliation until it resembles his own glorious body." St. Paul gets as far as the *μετα*, of "metamorphosis"—and then flies off to another word, *μετασχηματίζει*, which means to change the figure, the outward seeming, the *scheme* of the body without disturbing or altering its identity. That is no fanciful suggestion of mine. Archbishop Trench suggests that the one verb was used instead of the other so as to express "transition, but no absolute solution of continuity . . . the spiritual body being developed from the natural as the butterfly from the caterpillar." But that is Spiritualism pure and simple, whereas the common belief in a bodily resurrection requires the resumption of the caterpillar form.

These, then, are St. Paul's views. On this great central theme he writes from first to last as a scientific Spiritualist. When he leaves the central theme, and touches upon allied topics, he remains perfectly consistent. He mentions (1 Cor. xv. 29) a custom apparently prevalent at Corinth of vicarious baptism on behalf of the dead. The meaning of the custom is so obvious to an audience like this that I will not pause to indicate it. But the commentators have exhausted themselves in their efforts to get away from the obviously spiritual significance of the words. Robertson declares that in their ordinary sense the words point to a "superstition so abject that St. Paul could not have spoken of it without anger." One of the latest of the critics, however—Rev. J. Armitage Robinson, then Dean of Westminster—points out that St. Paul "neither commends nor rebukes it." He was a Spiritualist, and he knew that there was nothing to rebuke. Again, "We are made a spectacle to the whole universe," he cries (1 Cor. iv. 9) "both to angels and to men"—that is to say, all the great lessons taught by the evolution of our race are being observed by the spirits around us, as well as by men themselves. And the author of the Epistle to the Hebrews, whoever he may have been, holds fast to the same idea. "We are compassed about by a cloud of witnesses." They are not far away in another world, but here, surrounding us like the spectators in a theatre almost surround the stage.

But here we turn once again to modern critics of the story. Their case is, remember, that all these *sights* of the risen Lord were purely subjective—there was no physical reality. Unhappily, as they tell us, in the years after St. Paul's teaching, people drifted into the error that there actually had been a physical resurrection of Christ. His human body had actually left the grave in the world's first Easter Sunday. When this error gained acceptance, it was necessary to accommodate the gospels to it. Consequently, when, in later years, they were written, their authors fell into the error of accepting and recording the mistaken tradition of a physical resurrection, and for nearly two thousand years have led the world astray by their error.

Referring to the appearance of Jesus to Mary Magdalene in the garden the lecturer commented on Mary's supposition that she was speaking to the gardener. If the received view of the Resurrection were the correct one, the form before her was that

which only two days previously she had seen hanging on the Cross, but in this supposition that He was the gardener was there not a plain suggestion that His appearance was an imperfect materialisation put together hastily by the manifesting spirit and therefore at first unrecognisable even by His most intimate friends? Dean Alford had explained the fact that Mary did not know Him on the ground that she did not expect Him to be there. A learned German critic said: "Her tears wove a veil which concealed Him who stood before her." Farrar referred to the non-recognition as due to some accident of dress or appearance. But as he had just previously told us that "there was something spiritual, something not of earth, in that risen and glorified body," that explanation would not do. As regarded Mary's recognition of the Saviour by His voice where His mere appearance had evoked no response, Mr. McArthur called attention to the warning which at once followed: "Touch me not!" "Do not handle me!" or (best of all renderings, perhaps), "Do not cling to me!" This again suggested a weak and imperfect materialisation, one that might have fallen to pieces at a touch—particularly at so electric a touch as that of Mary in her ecstasy.

Dealing with the walk to Emmaus, the lecturer remarked that the first essential of a successful materialising circle was complete harmony on the part of the sitters and in this instance the conditions were so good that it was necessary to prevent recognition—"their eyes were holden that they should not know him." The conditions would improve as the fellow travellers, in earnest discussion, came into closer and more cordial sympathy with each other. So that there were in operation two different psychic forces, the one represented by the efforts of the controlling spirits to prevent recognition and the other the strong tendency towards the increasing perfection of the materialisation. One of these forces was bound in the long run to triumph. At last the crisis came. He took bread and blessed it and brake it and gave to them, and in that supreme act of sacrifice and remembrance, the loving harmony of the little circle reached its climax and the materialisation became simultaneously perfect. Their eyes were opened and they knew Him; and then the "power" faded, "and he vanished out of their sight." "How natural," exclaimed the speaker, "it all is—how exquisitely life-like to those who have witnessed the process of materialisation and know the truth of that survival of which it is the evidence!" But it was to be noted that in the mention of His disappearance there was nothing about *sight*, save inferentially, in the Greek version. Mr. McArthur believed that here, as in the account of the Transfiguration, St. Luke deliberately cast about for an expression which would exclude possible misapprehension and indicate the actual character of the incident to those of his Greek readers who had any acquaintance with psychic phenomena. What St. Luke really said was that "He became invisible from them." Alford found in this anomalous use of *from* an indication of actual removal of the personality from that spot to another, but was it not as likely that St. Luke was here endeavouring to convey the idea of gradual dematerialisation till nothing was left where a few moments before there had been a palpable presence? From his own experience of similar phenomena Mr. McArthur regarded the description "became invisible from them" as extremely apt to the circumstances contemplated by that hypothesis.

Coming to the *séance* at which Thomas was present, Mr. McArthur pointed out that the Greek word variously translated "behold" and "see" was one employed of vision in the intellectual sense—to discern, examine, observe, become acquainted with a thing by experience—and Dr. Weymouth had therefore translated the passage, "Reach hither thy finger and feel my hands." The implied promise of the morning that there would be abundant opportunities of touch before He ascended to the Father was in course of fulfilment. The incident of Thomas was utterly inconsistent with the traditional interpretation of the words, "Touch me not, for I am not yet ascended to my Father."

Then there was the materialisation of the risen Lord in the broad daylight just outside Damascus, so that one could trace a regular progressive movement in each successive stage of materialisation until the perfect result was reached. We had

first the hardly recognisable materialisation to Mary in the garden, then the more recognisable manifestation to the other Mary and Salome, subsequently a manifestation permitting of the examination of the wounds in the materialised body, and at last the materialisation of the full form in daylight.

Again, in the account of the Ascension—"as they were looking up, a cloud received him out of their sight"—the Greek word translated *cloud* might just as well mean a mist or vapour. It was, in the speaker's view, simply a screen for the process of dematerialising the materialised body. There was no need to invoke the miraculous, to imagine the departure of a physical body to a physical heaven. Levitation and dematerialisation covered all the facts and necessities of the case.

To the inquiry as to what became of the historic article of the Apostles' Creed, in which the faithful were required to enunciate their belief in the resurrection of the body, Mr. McArthur replied that if the materialisation theory were sound, it might be argued that the words in the Creed represented no more than a misapprehension with regard to the real character of the Resurrection. The theologians who formulated the Creed were accustomed to materialisation, and realised that the appearances of the risen Lord were instances of this phenomenon. They supposed, however (on the hypothesis now offered), that the Resurrection was a *permanent* materialisation in which the form would not be dependent for its existence or permanence on the intervention of a psychic. This was probably the key to their statement concerning the resurrection of the body as one of the essential articles of Christian belief.

In conclusion, Mr. McArthur said that as regarded the Resurrection story the Gospel records rang true—they agreed with our scientific knowledge on the subject. We must either accept their statements as facts and believe that materialisation phenomena went on then as now, or we must suppose that the narratives were forged by persons who drew on their imagination for accounts of a phenomenon which they had never seen and of which they had no experience whatever, and quite by accident described the whole process. That theory of coincidence could not be entertained for a moment, and we were therefore driven back to the alternative hypothesis that these records of materialisation in the Gospel were true and that psychical laws were as operative two thousand years ago as they were to-day, and as they would be two thousand years hence. (Applause.)

In the discussion which followed, Mr. McArthur, replying to a question concerning the mark of wounds on the materialised body, said that at first a materialised body necessarily took on all the circumstances of the physical body in life, but as the process of materialisation was repeated these limitations of form were outgrown. In like manner it was not unusual for a spirit on first manifesting at a séance to repeat its own death scene and appear to suffer again the pain of dissolution. But that condition also was outgrown with repeated manifestation.

DR. ABRAHAM WALLACE, referring to the extent to which the quality of a materialisation depended on the conditions furnished by a medium and sitters, referred to an experience with Mr. Cecil Husk. There appeared, at first, the materialisation of a very diminutive face, but the conditions afterwards improving the face returned wearing the normal aspect. Dr. Wallace alluded also to experiments with the late Mr. George Spriggs in which the materialised forms were weighed, the weight increasing or decreasing according to the degree of materialisation. He wished there had been a good attendance of clergymen. The clergy were bound to take an interest in psychic phenomena if they were to retain their status in society as teachers.

MR. MEADS, while agreeing in the main with Mr. McArthur's address, contended for the view that in His reappearances to His disciples and others, Jesus had appeared in the body which He used on earth. That body was unique in its nature—a body the like of which the world had never known. Jesus descended from above to the earth, whereas humanity came from lower levels of life and ascended. He came with no earthly body, but with an organism free from all taint and imperfection, and perfectly subject to His will. It was too pure to suffer decomposition in the tomb. They would remember His saying, "A spirit hath not flesh and bones as ye see me have," and how on one occasion

when He reappeared after the crucifixion He ate a piece of broiled fish and some honeycomb. True, these were only questions of detail, but it seemed to him that their work as Spiritualists was not to attack the Church but to strengthen it. Therefore they should endeavour to show how closely the facts and teaching of Spiritualism coincided with the teaching of the Church on these subjects. They had had a delightful address and he moved a cordial vote of thanks.

Answering an inquiry as to the period during which the natural body of Jesus was employed after His crucifixion, Mr. MEADS said he had been told that the physical body was used between the Resurrection and the Ascension.

The resolution of thanks having been seconded and cordially adopted, Mr. McARTHUR said: I am extremely obliged to you for the courteous way in which you have received my remarks. Next to the pleasure of expounding an agreeable subject is the pleasure of putting it before an appreciative audience, and that has been my privilege to-night.

FED OF THE SPIRIT.

THE SOUL'S SECRET FARE.

One of the most arresting stories in the Gospels is that of the conversation between Jesus and the woman of Samaria at the well. In some respects it is the most spiritual of all the Gospel stories, if only because it contains that great saying, "God is spirit, and they that worship Him must worship Him in spirit and in truth." But in other respects it is profoundly spiritual. The writer presents Jesus as a mystic or a medium in semi-trance. Beginning with the simple request, "Give me to drink," Jesus immediately goes off to speak of the "living water" he had to give—the water that would for ever hold off thirst—and that would be in the soul like a spring, welling up to everlasting life. Then follows the great thought concerning God, ending with the revelation of himself as the Messiah—altogether a very characteristic Johannine record which, to speak candidly, probably has more of John than Jesus in it.

The disciples, who had gone to the town to buy food, returning, scarcely availed to bring him back to earthly things; for, in reply to their entreaty, "Master, eat!" he only murmured, "I have meat to eat that ye know not of." Then they said one to another, "Has anyone given him food?" and Jesus, still in the spirit-realm, explained, "My food is to do the will of Him that sent me, and to finish His work," a saying which has wonderful depths of meaning in it, but a meaning which the world can never understand, deeming him at least half insane who lives chiefly for unseen things, and who, in pursuit of them, disregards the solid food that appeals to the senses and for which the senses compel the spirit to crave.

But we need not go to a great Christ, a supernatural Christ, to see how true it is that there is a sustaining power in a commanding thought, a heaven-seeking aspiration, a spiritual purpose, a lofty ideal. Nor, among ordinary men and women, need we look to the great thinkers, the inspired seers for proofs of this. The simple mother, watching by the bedside of her ailing child, the common working man fired with zeal for some dream of social reform, the homely Salvation Army lass hovering about public-houses or dismal slums, the angel district sick-nurse going from house to house to minister to the very poor, the ill-paid preacher, burning with "zeal for souls," the absorbed experimenter, all might say, "I have meat to eat that ye know not of."

It is told of Edison that when pursuing some promising line of thought or hopeful experiment, he is, or was, apt to neglect both sleep and food; and we know how, through the world's history, men and women have marched and fought and suffered, borne up by some inner hidden force that made them almost independent of physical needs. Jesus was no exception. "Elder brother," yes; but supernatural exception, no. The frowardness of human nature and the pressure of the world often avail to defraud us of our saints and saviours, but still there stands the truth that a great ideal is a mighty sustaining power.

Of course, the saying of Jesus was true only in the sphere of spirit. It need not be weighted with the literal sense that surrender to the work and will of God made him independent of earthly food, though even that may be largely true; but the real significance of the saying is that the work and will of God come first. "Master, eat!" said the disciples; and the entreaty seemed to drag him down to earth and break the magic of his dream; and it was as though he said, Compared with the spirit's longing for the Father's work and will, how small and poor this feeding of the body is! And so it is: and our emphasis is all wrongly placed when we restlessly ask, "What shall we eat and what shall we drink?" and care so very much for the body, often to the exclusion or forgetting of the soul. Think of London's emphasis; the emphasis of the great hotels with their frequent semi-barbaric extravagances of eating and drinking, and the really frightful waste of care and money over costly pampering of the body. Think of the use to which our precious Sundays are being put in those gorgeous palaces devoted entirely to subtle contrivances for gratifying the artificially produced cravings of the flesh, without a thought of the work and will of God.

There need not be a trace of Asceticism, not a frown of Puritanism, not a tone of Sanctimoniousness, in saying this: but it is every word true on the commonest ground of rational living and making the best and the most of it: and it is not to be doubted that tens of thousands of so-called prosperous people—that is to say, people who have managed to pile up money—are living to-day, for all their finery, like mere creatures of the flesh. Many a simple rustic, many a hard-working sweated woman, many a toiling ploughman's wife, well content with homely fare and just the common homely love of husband, wife, and child are unspeakably nearer God and Heaven.

Many great empires have been "dragged down to dusky death" by luxury, by splendid animalism, by what the rough old prophets called "forgetting God"; and this British Empire of which we are so dangerously proud, and of which we so perilously boast, has no right to expect for itself a severance between effect and cause. The same folly will produce the same dry-rot, and the same dry-rot will end in the same crash. "Can the fig grow without water?" said Bildad (Job viii). "While it is yet in its greenness, and not cut down, it soon withereth. So are the paths of all who forget God." It is an old creed, but it never ceases to be true.

This restless and hungry generation is turning away from spiritual things, and much of its scorn of our testimony is induced by its estrangement from the spiritual world altogether: and, as a consequence, it neither understands nor wants religion. But it will come back, or some future generation will. There is a hunger of the heart that will some day crave the food that was relished by the men of old. The old sorrows and longings will bring back the old quest, and the old desire for the food that once was called "the bread of life." J. P. H.

[The above was written for LIGHT long before the outbreak of the great war. It reads strangely and significantly in the light of the events of to-day.—ED. LIGHT.]

PROPHETIC MESSAGES BY TELEGRAPHY.

Referring to our remarks in the last issue concerning messages obtained by a circle in Detroit through an ordinary telegraphic instrument, Admiral Moore has kindly forwarded us one of a series of books containing records of the messages thus received. It deals with some of the occult sciences, and in two places makes some statements in the nature of prophecy. Thus in one case it is stated that most wonderful conditions will prevail between 1912 and 1920, the allusion, as is made evident by the context, being to discoveries in wireless telegraphy, aerial navigation, and mental and psychical matters. In another portion of the book is a reference to a coming general contest—"Armageddon"—as a prelude to a higher development of the race. The book was published in 1910.

"Don't wrap your talent in a napkin. It is horribly dangerous to do that. The talents we have and refuse to use, mortify, putrefy, taint all our lives with a hateful death scent of failure and regret."—LUCAS MALET.

THE SOUL OF PRUSSIA.

A STUDY IN NATIONAL PSYCHOLOGY.

By L. V. H. WITLEY.

The strength and the weakness of Prussianism arise from, and are bound up with, one and the same cause. St. Paul wrote: "When I am weak, then am I strong." Prussia might say, "When and where I am strong, therein and thereby I am weak." Just because, and just so far as, Prussianism is strong, materially and materialistically, just there it is weak spiritually.

Patriotism has developed very strongly and deeply in the Prussian nation, but the patriotism of Prussia is different from the patriotism of Belgium, of Switzerland, of Denmark, or Norway. The patriotism of Prussia after Sedan is on a lower plane to the patriotism of Prussia after Jena. For the patriotism of Prussia after Jena, like the patriotism of Belgium and of other small peoples to-day, was not only a supreme consciousness of nationality and of nationhood, but it was essentially a passion for national freedom and liberty and independence. The soul of Prussia after Jena awoke, just as the soul of Belgium and the soul of Switzerland awoke, because of the attempt of another nation to dominate, if not to crush, it: it came into more real and more conscious possession of itself in and through suffering and sacrifice. Further, Prussia after Jena was smaller and more compact than after Sedan, and it would almost seem that the smaller the nation the more of its soul dwells in each individual unit.

The England of to-day is awakening to a new and nobler consciousness of patriotism, not simply because of national and imperial danger but because it has a strain of altruism in its co-operation with other nations against the militarism of Prussia. The England of Elizabeth was a tiny England compared with the England of to-day; in fact, it was so tiny then that the spirit of patriotism burned high and deep in every man's breast, and in the historical circumstances of the period the patriotism was necessarily insular. The patriotism of the England of to-day is neither so intense nor so individualistic nor so insular, and this because there are so many more Englishmen than in the days of Elizabeth to share the passion and also because to-day we are linked up so closely to and with other nations.

The weakness underlying the strength of the patriotism of Prussia is in the fact that it is prepared to ignore, or rather to attempt to crush, the patriotism of other smaller peoples. The Prussian is out not only for predominance but for dominance; he has so great and so overmastering a belief in his own "will to power" that he has actually come to believe that his nation is called to the overlordship, not simply of the Continent of Europe, but of the World. For a time he is prepared (or rather he *was* prepared) to share that overlordship with Britain, but only with a view to jockeying Britain on one side so soon as might be. The only true and worthy ideal of patriotism is a patriotism which, while expressing itself in and by love and devotion to its own country, allows equal right and place for similar patriotism on the part of other peoples, and, further, a patriotism which desires that any influence exercised by its own particular nation over the destinies of other peoples shall be such as shall tend to moral and spiritual uplift.

Concerning the Napoleonic Empire, Treitschke could say: "It was a sin against the spirit of history that the rich diversity of kindred peoples should be changed into the dreary uniformity of a world-empire." Yet, while he could see this "sin" in regard to the Empire of the French, he did his level best to urge the commission of the same "sin" in regard to the Empire of the Germans. What was a "sin" in the French was "righteousness" in the Germans.

The Prussianism of Prussian patriotism would be ridiculous if it were not so tragic, and if it had not led to such super-tragic results. In the first place, the Prussian mind lives in an exclusive world of its own, and, in the second place, for the German any race which is not Teutonic is quite a lower order of humanity. And this Prussianism and Germanism of mind and of patriotism carries with it a curious blindness of vision and limitation of out-

look—or rather insight. For example, there is the utterance of Field-Marshal von Schellendorf, a former Minister of War in Prussia, in his book, "Prussia Under Arms." "Lest some people forget it," he says, "let us make it known to all whom it may concern, that this nation has a right to a sea-coast, not only in the North Sea, but also in the Mediterranean and the Atlantic. We shall therefore absorb gradually all the provinces adjoining Prussia, and we shall successively annex Denmark, Holland, Belgium, Sweden, Livonia, Trieste, Venice, and, finally, the North of France, from the Somme to the Loire." For pride and arrogance and foolishness this would be hard to beat, and yet it is a typical expression and example of what patriotism stands for to the Prussian.

Out of this Prussian patriotism has grown the materialistic and masterful militarism which has resulted in the devastation of Belgium and Northern France. This militarism reigns (or at any rate *rules*) throughout Germany, and it so reigns or rules because it exemplifies and expresses patriotism as understood in Prussia. The German has to get away from Germany before he can see militarism for what it really is. Thus a German now resident in America writes: "The present state of affairs is the inevitable result of a militarism in its most crystalline, most complete, and most brutal form; a militarism born and reared on autocratic arrogance; a militarism which has exhausted the fields of invention in search of murder-machines and weapons to kill and destroy."

Materialism does not always result in militarism, but militarism inevitably gives birth to materialism; indeed, it may be affirmed that militarism is one form of that materialism to which human nature is so prone. The material and the materialistic advance in Germany since the inauguration of the Empire has been significant and immense—but here again we get the combination of weakness and of strength. It is possible, of course, to use material means and powers in a spiritual manner—or, at any rate, for spiritual ends—but that this has been the tendency or the result, in German national life, will hardly be claimed by those best qualified to judge.

Thus, Professor Rein, of Jena, says: "We Germans have ceased to be a nation of thinkers, of poets and dreamers: we aim now only at the domination and exploitation of Nature. . . In the nation, as in the individual, we see with the increase of wealth the decrease of moral feeling and moral power." The same feeling was expressed even more pungently by Herr Alfred Kerr, a great man of affairs in Germany, speaking to Monsieur Georges Bourdon. "The whole of Germany," said Herr Kerr, "is hypnotised by the golden calf of profit. Everything is subordinated thereto. . . In France you are blinded by illusions—you dream: you believe in justice, goodness, peace, fraternity; and that is a very dangerous state of things."

Can anything exceed the pitifulness of a state of mind, whether national or individual, which can picture "profit" as real, and "justice, goodness, peace, fraternity," as *illusory*? Or can anything be more pathetic than the growth of national pride in "the increase of wealth" and material power while that increase carries with it "the decrease of moral feeling and moral power"? Herein, once more, we see that the apparent strength of Prussia is, in reality, its weakness and its danger.

Other aspects in German life could be mentioned where strength really denotes weakness. There is the strict obedience and the iron discipline which necessarily result in lack of initiative and of self-reliance. There is the spy system, inconceivably vast and complete, and which is really, one must suppose, a form of patriotism as "made in Germany," but which must encourage and exemplify underhandedness and treachery of the basest type, and which, it has been said, "is a dissolvent of truth, honour, and the holiest humanities."

"The Germany of to-day," says Dr. David Starr Jordan, one of the greatest of living Americans, "is an anachronism. Her rulers have made her the most superb fighting-machine in a world soul-weary of fighting. For victors in shining armour the modern world has no place. It will not worship them, it will not obey them. It will not respect those who either worship or obey. It finds no men good enough to rule over other men against their will. A great nation which its own people do not control is a nation without a government. It is a

derelict on the international sea. It is a danger to its neighbours, a greater danger to itself."

We can but hope and pray that out of the present strife and turmoil there may arise a new Prussia and a new Germany with clearer vision and deeper understanding. For just as a diseased tooth is not only a danger in and to itself, but a danger to its neighbours, so a nation with arrogant aims and ambitions is a constant source and centre of unrest and of disquiet, both to its neighbours and to the whole race of humanity.

For mankind is one in spirit, and an instinct bears along
Round the earth's electric circle the swift flash of right or
wrong;
Whether conscious or unconscious, yet humanity's vast frame
Through its ocean-sundered fibres feels the gush of joy or
shame;
In the gain or loss of one race, all the rest have equal claim.

THE LINK OF TELEPATHY.

INTERCOMMUNICATION THROUGHOUT THE CONSCIOUS WORLD.

BY MILDRED DUKE.

The truth of the existence of telepathy as a means of communication between one man and another has been abundantly demonstrated. Those who, like myself, have frequently had the experience of knowing, without any feeling of doubt whatever, what the words or the actions of a friend or acquaintance will be *before* the words are uttered or the action takes place, do not feel that the fact needs demonstration. For others who have not had the same experience there are many accounts of such communication between mind and mind vouched for by persons whose evidence is entirely above suspicion. The possibility or, indeed, the fact of telepathic communications between ourselves and some of the higher animals does not seem to have had so much investigation.

McDougal, in his interesting book on Social Psychology,* referring to the methods of communication between one animal and another of the same species, says:—

I think the facts compel us to assume that in the gregarious animals each of the principal instincts has a special perceptual inlet (or recipient afferent part) that is adapted to receive and to elaborate the sense-impressions made by the expression of the same instinct in other animals of the same species.

To anyone who has observed the habits of animals, especially of gregarious animals, under varying conditions, it is quite obvious that they have some method or methods of communication other than sound or sight. The spread of the sensation of fear amongst a troop of horses cannot be accounted for simply by the sight of one horse galloping; there is some more subtle sympathy between them. Horses seized with such a panic lose the normal use of their faculties to such an extent that they have frequently killed themselves in an effort to jump an impossible fence; and yet they do not know what they fear—they only know that the other animals are frightened. It seems, indeed, as if the impression grows with numbers and that one horse receives the impression of fear from *all* its companions, the accumulated amount thus driving it frantic. It is well known that the sentiment of a crowd is often stronger than it could have been in the case of an individual—that is to say, a crowd will perpetrate deeds of horror or revenge that any single individual of that crowd would have shrunk from doing alone; it will also rise on occasion to greater heights of self-sacrifice, generosity, or courage. What is generally spoken of as the "feeling" of a meeting is a very well-known phenomenon, and this "feeling" is often swayed to hitherto unsuspected lengths by a single individual, not so much by his words as by his personality or magnetism. Is not this telepathy?

Sir Oliver Lodge gives three hypotheses for the method of thought-transference:—

Of physical modes of communication between mind and mind there are many varieties: none of which do we really understand, beyond a knowledge of their material details, though we are well accustomed to them all; but we know of one which appears not to be physical, save at its terminals, and

* "An Introduction to Social Psychology." By W. McDougal.

which has the appearance of being, in its mode of transmission, exclusively psychical. That is to say, it occurs as if one mind operated directly either on another brain or on another mind across a distance (if *distance* has any meaning in such a case); or as if one mind exerted its influence on another through the conscious intervention of a third mind acting as messenger; or as if mental intercourse were effected unconsciously through a general *nexus* of communication—a universal world-mind. All these hypotheses have been suggested at different times by the phenomenon of telepathy; and which of them is the nearest the truth it is difficult to say. There are some who think that all are true and that different means are employed at different times.*

The telepathy of crowds, whether of men or of animals, seems to be of the third kind. It is, however, interesting to consider whether there may not be a more direct and personal form of telepathy occasionally between man and some of the higher animals. Having had some interesting experiences of the kind myself I am inclined to believe that these, as well as the many telepathic messages I have received from human beings, cannot be, and are not, the result of chance or coincidence. To illustrate my meaning I will give one or two examples (these and others could be vouched for by those who were present at the time).

One night I was sitting up late, writing, and was quite absorbed in what I was doing when the idea came suddenly into my head that my cat wanted something. I accordingly left my work and went to look for the cat. After searching in vain in the house, I walked some way down the garden calling her, it being then midnight and quite dark. At last I heard a faint cry in the distance, which was repeated each time I called, but although the cat answered she did not come. So I went back for a lantern, and going through an orchard and into a field, found her sitting still and upright in the hedge, a rabbit wire, with a running noose, round her neck. If she had struggled or tried to get out she must have been strangled, but fortunately for herself, she sent a "wireless" for help instead. This was a very favourite cat which I still have, and on more than one occasion I seem to have had messages from her. A short time ago she was missing; I heard someone calling her in the garden; as if in a sort of mental photograph I saw her sitting in an empty room of the house, usually kept shut; the "vision" turned out to be perfectly correct. Did she send me a message to say she was shut in?

With regard to horses, I have often had the feeling of knowing what they want, or what they intend to do. Horses seem to be very sympathetic. It is remarkable how different their behaviour is with different people. An interesting illustration of this was published in a letter from "the front," in *LIGHT* a few weeks ago. We say a man "understands" horses—certainly they seem to know as soon as he enters the stable if this is the case—but this "understanding" is not a thing that can be learnt from books on stable management, or even from practice or instruction. I believe it to be nothing else than a case of communication between the mind of the man and the mind of the horse—a communication none the less actual because at present, with our limited knowledge of thought-transference, we find it inexplicable.

A mare I had at one time apparently sent me a message in the same way as the cat. Late on a Sunday evening the idea occurred to me that she was not all right. I got a lantern and hurried to the stable. The mare was lying down. As I entered she turned over as if starting to roll, and owing to the position she was in, became cast on her back and unable to move. We had to get assistance and a rope to get her free. The curious part of this message, as message it certainly seemed to be, was that it was sent in *advance*, for it was only as I came in that she got stuck. She never rolled in the stable before or since, and if I had not felt impelled to go down, she must have remained in that position all night, and would probably have been badly hurt.

Another happening with regard to a horse, for which I cannot find an explanation, was as follows. I was just going to start in a dogcart to drive to a distant town, when the idea came to me, for no apparent reason, that I should want a piece of

string; I went back to the house and found a strong piece of cord, which I took with me. In a lonely part of the road the horse shied suddenly, jerked the cart into the ditch, and broke part of the harness. At once the use of the cord was apparent, and after tying up the broken straps I was able to go on. The fact that I have had many experiences of the same sort makes the suggestion of coincidence, to me, quite improbable, if not impossible. Whether the horse had anything to do with the premonition in this case is very doubtful, but the fact remains that we know very little of the method of communication of animals and birds. What explanation can we give of the homing instinct of the pigeon or the instinct of those birds who, after wintering in a different hemisphere, find again in the spring their old mate, arriving from different continents at their old quarters *on the same day*? Some method of communication, some sort of brain waves or second sight, there must surely be, and may it not possibly be that sometimes and somehow (whether the animals intend it or not) we may catch some of these waves, and, what I think is much more common, that they are the recipients of some of our brain waves?

After all, from the lowest vegetable or the single-cell animal, to the highest brain yet known among men, we are all under the same laws of Nature or of Nature's God, and the ideas that come to us from we know not whither have yet some origin. And for those that have ears to hear there are messages waiting from surrounding Creation, and from Creation's Author, until we become indeed:—

—the crowning race

Of those that, eye to eye, shall look
On knowledge; under whose command
Is Earth and Earth's, and in their hand
Is Nature like an open book."

LETTERS TO THE EDITOR.

The Ethereal Transmission of Thought.

SIR,—Mr. Wilson may be on the brink of a great discovery or—he may not. It would seem that he is only at the outset of his experiments, so that we can hardly insist upon exactitude of description. Still, one would like to ask precisely what he means by the phrase "transmission of thought" and in what way he distinguishes between the ordinary wireless message—itsself in effect a transmission of thought—and a message purporting to come from supernormal intelligences. Does he claim that the latter operate his receiving instrument by some telepathic method—a mental process without the intervention of something analogous to the mundane transmitter? It would be interesting to know also, while admitting that speculation must precede experiment, just what Dr. Crawford means by a *psycho-plasmic* field. I would suggest that Mr. Wilson gives us the results of his more recent experiments.—Yours, &c.,

C. McK. MACBRIDE.

March 22nd, 1915.

The Origin of Evil.

SIR,—Mr. C. E. Benham's observation that "it is just because we cannot trace evil to imperfection in the Creative Power of the universe that he classes the problem as insoluble" helps us at least to understand a given viewpoint. We should expect a perfect Creative Power to produce a perfect human society; but must it not have *time* for that accomplishment? Suppose that, as recorded in Genesis, "in the beginning" the Creative Power said "Let us make man," could that resolve possibly have resulted in the instantaneous appearance of beings possessing in absolute perfection and fulness all the capacities and qualities which a thousand years' experience would give them? Surely not. If, on the other hand, perfection and fulness can only be attained through experience, then it follows that in the earlier stages of his life man must experience "evil," for evil is inseparable from imperfection and limitation. May we not conclude, then, that what we call "evil" is just because it is inevitable, and encourage ourselves with the assurance that it is ever a stepping-stone to good, and that it will pass away when it has served that purpose?—Yours, &c.,

J. STODDART.

Falkirk, March 21st, 1915.

* "Man and the Universe." By SIR OLIVER LODGE.

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NOTES BY THE WAY.

Those who, in their quest of the spiritual, follow the gleam of quiet stars may well be disquieted by other lights of a more mundane kind, even when these lead in the same direction. There is something suggestive of the flaring naphtha lamps of the costermonger in the head-lines with which a sensational daily paper reveals its discovery of colour therapy and the photography of thought. Here they are: "Curing Diseases by Colour, Flames of Prayer, Rosy-hued Clouds of Love, Photos of Toothache." This is the kind of thing which brings the matter home to the public. One of these days the general Press (which, as an acute observer remarked, is always some twenty years behind the times in regard to everything of real importance) will wake up to some other discoveries—the establishment of communication between the two worlds, for instance. How the ingenuity of the concocter of flaring head-lines will be strained to do justice to a discovery like that! Of course it will be tremendously overdone—the natural results of reaction after a generation of neglect and studied ignorance. When wireless telegraphy was in its infancy we talked with an electrician who was engaged on the work, who complained in tones of mingled amusement and indignation of the exaggerated accounts which the newspapers were giving of the new discovery. However, in view of what has since been accomplished in connection with wireless, they were merely indulging in a kind of wild prophecy. Nature seems in the end to catch up with romance.

To return to the question of colour therapy and the photography of the invisible. The newspaper referred to above (the "Daily Call" of the 26th ult.) commences with a reference to the experiments of Commander Darget, whose name is so well known to Spiritualists, his photographs of "thought," of auras, and of the effluences of emotion and disease. We are told (in capital letters) that "Violet kills Microbes" and that "red light has a beneficial effect on certain skin diseases." And then we read:—

Red will, however, induce anger, if not madness, in human beings as well as bulls, and is a colour said to be provocative of the right spirit in soldiers.

This will account for the fact that in savage countries the most bellicose tribes are devoted to ruddy colours, but it does not account for the surgeon's lamp.

If the idea is developed hospitals will be painting the various wards in the colours suitable for the cure of certain diseases.

As a matter of fact, this system has been adopted in some insane asylums, it having been found from experiments that certain colours have a soothing tendency upon varying forms of insanity and hysteria.

Green is said to be a favourable colour for students, so that must be the prevailing colour in schools and colleges.

We can imagine that some of the statements in the article are like to "induce anger if not madness" amongst serious students of colour therapy and allied subjects. Still it has the root of the matter, and greets the discovery with an inspiring whoop which is certainly better than a timid whisper.

Having once taken up Archdeacon Wilberforce's new book, "Seeing God" (Elliot Stock, 1s. 6d. net), we could not lay it down till we had finished its perusal. Meanwhile we had marked so many striking passages that it was difficult to decide which to select for quotation. To readers interested in psycho-therapy, perhaps the following, dealing with one aspect of the doctrine of the Divine immanence, will make a special appeal:—

You are not tempted to the sin of criticising the goodness of God when you remember that Immanence must include sensitiveness. It makes you a thousand times more eager to relieve pain, because you know that the sufferer is one with the Infinite Life, and God and His vehicles cannot be separated. If you believe in the universal sensitiveness of Immanent Spirit, you know that, in some wonderful manner beyond our definition, God Himself is suffering in and with that sufferer, restrained by the perfection of His preordained purpose from objective interference, but ready in a moment to respond to intense faith which focuses and specialises the love and power of the undifferentiated Infinite Spirit upon that suffering body. That is God transcendent, focussing power upon the vehicle of God Immanent. Again and again have I seen pain taken away when hands have been laid upon the sufferer, and prayer offered, in this attitude of mind. Again and again has it happened when you, at our intercessions, have thus specialised the Presence upon some case. Again and again has it been said to me "at eight o'clock on Sunday night the pain ceased and the patient slept." Let us, in times of crisis, while using our human judgment to the utmost of our ability, worry about nothing. Grieve we must, often; but worry, no.

From all clear, courageous, philosophic thinking, Archdeacon Wilberforce holds there is but one conclusion. "Only God is."

There are no really insoluble problems, because everything is in its right place in the cosmic order. If its place in the cosmic order is such that it is your duty to readjust it, then that was its right place, as a stimulating agency to you. "All things," however apparently contradictory, "work together for good." The ultimate end depends not upon your or my choosing aright, though our individual education may greatly depend upon it. The ultimate end depends upon the power of Infinite Mind to bring His nature into perfect manifestation in His own children, and, in this, He cannot fail.

In "Telepathy, or the Power of Thought Transference," by J. C. F. Grumbine (Fowler & Co., 2s. 6d. net), thought is considered to be of spiritual origin, and telepathy is regarded as a supernormal power, and not, as some psychologists teach, an obscure function of the brain. In the author's opinion the investigations of psychical research and the teachings of Spiritualism lead inevitably to these conclusions. He imagines the brain to be a highly sensitised coherer by which spiritual vibrations can be received and brought into relation with the mind, and thus engender thoughts which "fit into the warp and woof of the soul's needs." At present it is the artist or poet with

his dreams or inspirations, the musician with his harmonies or the mystic with his visions that is the first to respond to the spiritual influence. Mr. Grumbine looks forward to a time when the superphysical origin of thought will be clearly recognised by science, and a new basis be given to psychology "upon which a higher education can build an enduring civilisation." The book concludes with a few brief rules for experimental work, but its trend generally is philosophical rather than practical.

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Admission by ticket only. Two tickets are sent to each Member, and one to each Associate. Other friends desiring to attend can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

The concluding meeting of the Session will be held in the Salon on Thursday evening, May 6th, when an address will be given by Surgeon George L. Ranking, B.A. (Cantab.), M.R.C.S., L.R.C.P. (Lond.), on "The War: My Psychic Experiences." (Surgeon Ranking is now on active service with the Royal Navy.)

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FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Wednesday afternoons, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Wednesday next, April 14th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Admission, 1s.; Members and Associates free. MEMBERS have the privilege of introducing one friend to this meeting without payment. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

PSYCHIC CLASS.—On Thursday next, April 15th, at 5 p.m., lecture by Mr. W. J. Vanstone, Ph. D. Subject: "Concentration: Method, Development, and Power."

SPIRIT HEALING.—On Monday afternoons, Mr. Percy R. Street, the healing medium, will attend at the rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., from 3.40 to 5.20, for diagnosis by a spirit control and magnetic healing. For Members of the Alliance only. Reduced fees as usual. Appointments to be made.

THE HUSK FUND.—Mr. Wm. Fitch-Ruffle, of 9, Alderney-street, Pimlico, S.W., who is well known to many of our readers as a good clairvoyant and test medium, offers his services on behalf of this fund if any friend interested will arrange a special sitting for the purpose.

SUGGESTION.

SOME EVERYDAY EXPERIENCES.

By H. ERNEST HUNT.

Have you ever jumped out of bed on a summer morning when the sun has been streaming in at the window, feeling that it is good to be alive; and have you ever awakened on some dull, gloomy day with a sense of depression, and risen unwillingly, unhopefully, to face the usual round? If so, you have taken your tone from your surroundings; from the sunshine and the gloom come your vigour and your dullness, and this reflection within yourself of the things around you is precisely what the scientists refer to as the effect of Suggestion. Having arisen, you forthwith proceed to dress according to the usual routine, obeying the suggestion of habit in performing the same sacred rites at the accustomed time and place; downstairs, you open the regular newspaper at the regular page, read the regular items; you eat the usual things for breakfast and then proceed to business (I speak of the male gender which, *ceteris paribus*, may here be understood to include also the female) at the usual time in the usual way. We might follow you to the office or the mart and watch you conforming to the suggestion of habit, or the habit of suggestion, all your day, but it would only be labouring an already obvious point, for we have seen that you have done these identical things so often that it would now really require a greater effort to do anything else, and naturally you choose the easier way; we all do.

Perhaps you thought that Suggestion was uncanny and connected with black magic, something in short to be avoided and not mentioned in respectable circles? Of course that idea does exist, and many estimable people at the mere sound of the name shut their teeth with a snap like a spring lock and set their lips in stern disapproval, refusing to discuss or have any further dealings with so disreputable a topic.

But all the same, even these people themselves, whether they like it or no, whether they recognise or disbelieve it, live all day long in a sea of suggestion just as naturally as they live in an ocean of air; they realise, however, something about the air and adapt themselves so as to fit in with its properties and secure the best results for themselves, but they prefer in the equally important matter of Suggestion to tread blindly and ignorantly in its mazes, trusting, in thoroughly English fashion, to "muddle through somehow."

Children are the worst sufferers of all, because they are intensely sensitive and open to suggestion, and have little or no power to defend themselves; they absorb ideas from their parents, their nurses, and everyone around them as easily as a sponge sucks up water. They are told many times a day that they are naughty, and not once that they are good, so that the odds, laid (in effect) by the parent or nurse, are more than forty to one that they will grow naughty. It is the most natural thing in the world, for the only formation of character possible is through the medium of the thoughts.

A man once went to business, and his fellows in the office arranged, as a practical joke, to tell him, one after the other and apparently independently, how ill he looked. They did so, and sure enough presently he had to go off home, actually and really physically ill as a result of these suggestions. Of course no mother will play practical jokes on her child, but when in, perhaps, a more roundabout yet equally effective way the fond parent says, "I suppose that, now measles are about, John is sure to get them; he's bound to have them some time," poor little John is indeed more than likely to do so, assisted thereto in no small measure by mother.

"Imagination," you say. Perhaps so, but is not imagination just the power of making thought-pictures, and are not these the true origin of everything that is made? The chair you sit on—someone must have thought-imaged it before it could have been shaped in wood; and is not architecture "frozen poetry," the poetry of thoughts? Thoughts of illness tend to lower the vitality and produce illness, and thoughts of well-being and health work towards bringing health; any medical man will tell you this, if your own common-sense is not to be trusted.

It comes rather hard on a youngster, then, to have to absorb

forty thoughts of being naughty and none of being good, and forty thoughts of illness and none of health, and still to be expected to be good and well. It is certainly no more encouraging to be brought up on "don't do that" instead of "do this" than it was for the man who was continually met with "I say, old chap, you look pretty ill this morning." And we all know the story of the child who, being asked her name, declared in all good faith that it was "Mary Don't"; she had never heard anything else! This is why I think a special prayer ought to be compiled on behalf of all little children "suggested" into bad habits and ill health by amiable but stupid people around them. It would be quite as easy to offer to children forty thoughts of the helpful kind and to omit the other kind altogether; not only the child but the parents would benefit. Dr. Tuckey records how a poor hospital patient was handed a prescription by an eminent physician with the assurance "Take this, it will do you good." At his next visit the man was asked for the prescription and replied that he had swallowed it, and that it had done him a power of good!

Children most readily absorb suggestions, but in process of time the suggestions absorbed become solidified into character; consequently as we grow older our ideas acquire a bias which discounts any suggestions that conflict with it. For instance, if I am successful in business and a lugubrious acquaintance comes up and assures me that everything is going to the dogs, I refuse to entertain the idea, and he on his side is unable to accept my suggestion that the outlook is rosy. Our bias leads us different ways, rendering me immune to harmful ideas, and my sad-eyed friend impervious to helpful ones. So do we build our worlds by refusing to accept what we do not like, and readily assimilating what accords with our ideas.

The fault with most people is that on so many points they are like a certain famous politician in having "no settled convictions"; their minds are in a "muzzy" state, and if a determined person comes along and speaks very definitely they believe what he says, and then if another one follows and argues the exact opposite still more emphatically, they topple over again to his opinion; they are "suggestible" either way, as most of us are suggestible except on the points where we have formed strong opinions.

If we had a fixed opinion that we were incapable of being influenced by the weather, we should wake up just as cheerful when the rain was tumbling down as when the sun streamed through the casement; if we knew exactly what we intended to purchase when we entered the shop, the enterprising assistant would not be able to "suggest" us into taking something more expensive or "just as good" which we did not want, and we should not find ourselves wondering when we got outside why on earth we did it. The careful suburban housewife does quite rightly when she shuts the door on the nose of the persuasive tout who wants to sell her what she does not require; she has an instinctive feeling that if she allows him to talk he may over-persuade her by his suggestions, and not lacking settled convictions on this point she translates them into action.

We absorb suggestions—in the same way, but perhaps not so readily as children—from our newspapers, which must reiterate a consistent policy from day to day or lose their suggestive weight" and our support; from our circumstances, our companions, from here, there and everywhere, even from the advertisement hoardings. "Watch this space," says one, and sure enough, without even meaning to, we do watch it. Many, if not most of the suggestions are absorbed all unconsciously; we may feel, for example, a trifle "off colour," and up to our mind, from our suggestion store-cupboard, comes that oracle we once read somewhere, "You must take something some time." Our thoughts run on, and in logical sequence we remember another advertisement of So-and-So's Perfect Blue Pills, and we proceed forth to buy a box; then the final picture of the happy man with the perennial smile of health comes into mind as a parting suggestion, and we are cured. If we had eaten that advertisement with the happy faith of Dr. Tuckey's hospital patient the result would have been the same.

"Faith," as the little boy said, "is what enables you to believe what you know is not true." Suggestion works somewhat in the same way; and the best method of finding out if you are

suggestible or not is to wait until your strong-minded friend says very forcibly to you, "My dear fellow, you *don't* mean to disagree with what I say?"—then if you are suggestible you will find yourself replying, "No, of course not, old man," and if you are not suggestible you will be able to contradict him. It is a pretty safe test. But the agitator also knows the power of suggestion when he shouts from his platform, "That's what I say, that's what every working man who isn't a blackleg would say, that's what we all say. Now, if there's a man in this hall who wants to say the contrary, let him come up and say so, now's the time and we're all listening; let him come 'ere on the platform and say so." But no one ever does; so the agitator has it all his own way. People are *so* suggestible!

MESSAGES WITHIN A CLOSED SLATE.

ELLA WHEELER WILCOX'S EXPERIENCE.

In an article by Ella Wheeler Wilcox in "Reason" for March, the gifted American poetess narrates the following experience which substantiated for her the fact of spirit communion:—

A woman of good birth, social position and culture called upon me a few years ago. We possessed mutual friends, but had never before met. I had heard of the remarkable psychic power of this lady, known only to her intimate associates, and never employed for gain, as she was born in affluence and had married a man of means. I mentioned what I had heard of her and expressed a wish for a test. My caller seemed embarrassed and said: "I do not like to tamper with this strange force. I have possessed it since a child, and my father nearly lost his mind investigating these things. My husband is violently opposed to the whole matter, and I rarely permit myself to give any exhibitions of my powers to any one. I confess I do not understand my gifts, and am a little afraid of them."

However, after some persuasion she consented to oblige me. I was living in a New York hotel at the time. I sent a bell-boy to a lady whose children attended school and obtained two slates. But we had not pencils; and at my suggestion the psychic for the first time tried to obtain messages on note-paper between two slates. With the paper I placed a morsel of lead pencil about the size of the end of a darning needle, a pencil so small that it would not have been held under the finger-nail without losing itself.

I alone touched the paper; I alone touched the pencil; the paper bore the hotel mark, and I took it from my desk, with my own hands. The room was brilliantly lighted. After I placed the paper and pencil between the slates, my caller held two ends of the slates in her hands and I held the other two. Almost instantly the closed slates were jerked and pulled as by some violent force; and on the table and on the back of my chair knockings were distinctly audible.

Upon the paper in a fine, spider-like penmanship, but perfectly legible, was a most tender and motherly message bearing the signature of my husband's mother, who died when he was a small child; a young mother who had lived her sweet brief life in an obscure New England village, and whose name and history are not known to one friend in one hundred of our circle of acquaintances.

I replaced other sheets of paper and in all six messages were given me; all from different people, and all under the glare of a fully lighted electric chandelier, and all in my own room and with my own materials. Several of these messages contained assertions and statements to which time has since given added weight. This experience occurred eight years ago. I know that I was not under an hallucination; I know that I was not in a hypnotic state; I know that the slates were not tampered with, and that I alone touched the paper and pencil; I know that no financial consideration entered into the experiment; and I know that some power not explainable by physical science must have been at work.

It seems to me, in the light of such an experience, as stupid as it is stubborn to deny the fact of communication with realms beyond. This is but one of many convincing experiments which have come to me in the course of my investigations.

In the meantime I believe only those who wish to establish the spiritual truths on a scientific basis should tamper with these invisible forces, just as no one ignorant of the laws of electricity should be allowed to juggle with the wires or the batteries. I believe it is a sin against ourselves to seek continual advice and information from the disembodied regarding our material affairs. It prevents our own psychic development, our use of our own divine powers.

DR. KILNER'S SCREENS.

By J. B. GALL.

My sincere thanks are due to the Rev. Charles L. Tweedale and Mr. J. F. Gems for their response to my appeal for information on this subject.

I have read Dr. Kilner's book but have not yet been able to use the screens. I learn from the book as follows:—

1. Auric rays may be directed or propelled by an effort of will.
2. The aura is not luminous in the dark but requires a feeble daylight illumination for it to be rendered visible.
3. By means of the screens, similar halos or nebulous hazes may be detected surrounding magnets, radio-active substances and the poles of a galvanic cell or the electrical conductor connecting them. In some of these cases daylight illumination appears to be necessary.
4. All these clouds are mutually attractive, and auras from two persons may similarly react and blend.
5. The auric emanation is almost certainly of a quality akin to light in that its constituent rays are found to occupy mainly the ultra-violet portion of the spectrum, which is of course not visible to normal vision.

From these facts I deduce in a general manner the following:—

In the first place they appear to throw light on the *rationale* of the processes of psycho-therapy. We have an historic instance in Christ's healing of the woman with an issue of blood. She said: "If I may but touch His garment I shall be whole." She was probably a psychic and felt "within her bones" that with Him was abundance of vitality and healing. It is conceivable that the mutual reaction of His and her auras wrought this conviction within her. She touched, their auras blended, and so much vital force was transmitted as to react potently on her organism and staunch the flow. The physiology of the cure I do not attempt to define.

This was a case of involuntary transmission of auric force, for He perceived that virtue had gone out of Him. The cleansing of the leper, to whom Jesus said "I will, be thou clean," affords an example of cure wrought by voluntary mental projection of auric force.

As to the aura itself, it is evident from the second and third of the above statements that the particular ray or quality of light rendering it and other hazes visible is present in daylight. Without the stimulation of daylight falling on the retina the eye would nearly always prove to be insensible to the rays emitted or transmitted from the various clouds or hazes. To account for this peculiar state of visibility it seems almost essential to postulate the presence of particles of attenuated matter or localised condensations of the ether acting as *points d'appui*, at which light rays are incident and reflected or generated.

To consider still further the philosophy (or is it not the science?) of these phenomena. I note that Mr. Gems concludes that the human aura must surely be the human spirit, but from "3" and "4" I rather conclude that the human aura is the physical manifestation of a force dependent for its manifestation in a perfectly definite and exact, though unknown, way upon the healthy discharge of some or all of the physiological functions. If the body ails, the aura is affected. It is difficult to believe that the spirit is so subservient to the ills of flesh, and depends so intimately on bodily health for its welfare.

This force is analogous to, if not closely allied with, magnetism and electricity, in that it induces states of strain in the ether, thus producing luminous effects. In other words, the aura is in some respects defined as a luminous effect of a vital force.

If this is so, the "striking triumph" referred to by the Rev. Charles L. Tweedale (p. 136), is as much a triumph for things physical as for things psychic. Indeed, a suspicion is awakened, as a result of Dr. Kilner's researches, that there is possibly no real difference between realms physical and psychic. Is the latter but an extension of the former, with its science yet to be revealed?

To return to our subject, I conceive that auric forces, which

have received from time to time the various synonyms—magnetism, zo-ether, vir, virtue, psychic force, &c.—are exercised voluntarily in hypnotism, mental and magnetic healing, telepathy and travelling clairvoyance or soul projection, and involuntarily in all phases of material phenomena. The advantages of good health for mediums and all participating in psychic activities become at once apparent if it indeed be that the so-called magnetism and psychic force are identical with the vital force of which the aura is a manifestation. A strong medium has much of this vital force, which is dependent in some measure on health vitality, but must not be confounded therewith.

Finally, referring to Mr. W. S. Crawford's letter to *LIGHT* of March 20th on the subject of the ethereal transmission of thought, when he writes of pulses through a psycho-plasmic field on a galvanometer needle, does he not mean that auric force was the deflective agency? If so, it should be possible to deflect a galvanometer needle by means of auric force directed by an effort of will, and we have indeed achieved progress towards correlating physical and psychic phenomena.

DEATH IN MINIATURE.

The trance condition is the warrant of death and the prophecy of futurity; it is, in its revelation of the higher capacities of human nature, the measure and certain indication, the hand-post, as it were, upon the highway of eternal life, pointing to the mountains of wisdom that lie, perhaps, still enshrouded by the mists of ignorance, and thereby concealed from the understanding of humanity to-day. We are aware that this is a great and somewhat startling claim, but yet we think the matters we are about to present will more than justify it; for you will bear in mind that if death be an impassable gulf over which the spirit can never return to mortality, there can be no sort of evidence presented in this world that can tell you what is upon the other side of that gulf. But if there can be a miniature representation of, or a correspondence to, that phenomenon which is called death, then there is a vindication of death, an interpretation of its issues, an explanation of its consequences; and if that miniature representation can be experienced by the individual, and he return to human life and consciousness again, two ends are gained; first, the realisation of an existence of himself apart from his external and material body with its outward consciousness; secondly, his ability to triumph over the limitations of his material environments, and then return to all its possessions in their fulness and entirety.

Thus you see that virtually the trance, which is this miniature representation of death, gives you the key by which you may transcend the environments of mortality and ascend into the domain of spirituality. It is, indeed, the doorway to the occult—to that which is hidden from the ordinary investigation and outward consciousness—a passage-way from the realm of action upon the external side of life to the realm of action upon the internal side of life; but in every case its opening depends upon your own organic constitutions, your mental, nervous, and spiritual possibilities and environments—the means upon which you will be dependent to open this portal for yourselves. . .

What is meant by the statement that the trance is the doorway to the occult? It is really the method by which you are enabled to solve the problem of death without dying, to come face to face with the realities of the immortal life without actually becoming an entity living therein. Is this true? Our answer is yes, for experience abundantly substantiates it.—"Practical Occultism," by J. J. MORSE.

It is an exquisite and beautiful thing in our nature, that when the heart is touched and softened by some tranquil happiness or affectionate feeling, the memory of the dead comes over it most powerfully and irresistibly. It would almost seem as though our better thoughts and sympathies were charms, in virtue of which the soul is enabled to hold some vague and mysterious intercourse with the spirits of those whom we dearly loved in life. Alas, how often and how long may those patient angels hover above us watching for the spell which is so seldom uttered and so soon forgotten.—DICKENS.

THE WORLD-CRISIS AND ITS PURPOSE.

A PROCESS OF SPIRITUAL TRANSMUTATION.

The spiritual warrior is called the valiant in deeds, and an ancient legend tells us that as he struggles and endures on earth, the stature of his angel grows in heaven, and his heroic deeds weave for him a robe of glory on high. This is a beautiful figure and a lofty hope; but if spiritual life is immediate and wholesomely, there is no need to think of spiritual realities as hidden in some other world; we should rather try to find them present in our daily circumstances. And if we did so perseveringly we might reach even to the high faith that every cloud has its silver lining here and now spiritually, that the underly of life's weaving is at the same time the necessary reverse of the perfect pattern, and the two naturally go together; that in the wholeness of the spirit every outer pain, labour and struggle is instantaneously complemented by an inner joy, rest and peace. And further the gospel of the spirit teaches that we need not wait for physical death to be assured of this; but that in life it is possible to rise from the dead to some measure of this spiritual consciousness.

Subconsciously, instinctively and intuitively many accomplish greater results than they are conscious of, and this especially in times of crisis. But it is our high destiny to become spiritually conscious here, and a suggestion may be offered on one way of making a start.

If when immersed in our personal difficulties, our worries and our pains, we could remember this doctrine of the nature of spirit, it would already bring alleviation, purge the feeling of resentment and give us a pause, in which we might still further free ourselves by pouring forth good will and sympathy to all who suffer, and this the more genuinely because of our present passion. And when this spiritual act is accomplished, it is possible to attempt the experiment. We are surrounded by our fate; things happen and we react to them; our little passions are stirred in answer to the great passion-play of Nature; we act and join the dance of the atoms. If we now have faith that the natural power of passion is of the spirit essentially, and if we deliberately refer it to its source, and offer it on the altar of resignation and dedicate it to the highest purpose, then the spirit will take it to itself and purify and harmonise it, and transmute it for our blessing and the blessing of others. It is, however, not for us to decide the outer outcome for ourselves according to our own desires; the great purpose is beyond our comprehension. And who can doubt this when the supreme prayer of the Christ in agony is: "If it be possible, let this cup pass away from me; nevertheless, not as I will, but as thou wilt"? The human element of transmutation is resignation, balance, equanimity; but it is the divine alchemist who perfects the operation. All this applies to the individual; but they who are beginning to live spiritually, though they may not be conscious spiritually, are the most worthy citizens a state can have, and beyond this are natural cosmopolitans, burghers of the world, alive to the wider interests of humanity as a whole and solicitous of its welfare. But strange to say, what is for the most part a hidden process in the individual, becomes a working that all may see in the masses in times of great crisis.

That there are many millions striving after the ideal of human betterment in many ways, and that because of this spiritual transmutation is being effected on a vast scale, is patent in these days of unparalleled strain and tension, test and trial. This terrible world-crisis, when impersonal passion is playing on us on so colossal a scale, has already called forth in answer a vast amount of genuine personal self-sacrifice; never before has humanity been so attentive to any happening on earth; never before has the moral conscience of mankind been so stirred. These gigantic facts point to a genuine spiritual heaven working in the world-mass, and we need not despair. The reins of destiny are in wiser hands than ours; but humanity has already responded nobly to the lash of fateful circumstance and is beginning to pull itself together.

It is no good to fix our gloomy gaze on the dark side of things; the blacker they seem the more brightly shines the sun

on the other side of the cloud. Indeed, it is already shining through the murk in many places, and the light that has got through is brilliant with promise of the future. The clouds of a world-war are blacker than the pit, and its horrors unspeakable; but just because of this, humanity, at this period of its development, with the proved latent spiritual power in it, is very near to winning a spiritual place in the sun.

—From "Spiritual Use of War," by Mr. G. R. S. Mead in "The Quest."

"OUT-OF-THE-BODY" EXPERIENCES.

Who have real authority on their side, the scientists or the psychics? Mr. Arthur Mallord Turner, M.A., has no doubt about the answer to that question. He writes us that personally he considers that students of the "other side" should leave scientific people alone, unless the latter are out to learn, and not simply to talk about very out-of-date "facts" or merely to scoff. The average scientist's facts are, in his view, only stopping-places on the way to new ideas, while the facts of the occultist or psychic lead to new experiences. Mr. Turner proceeds to allude to his own experiences and some facts relative thereto:—

As to the study of and work among those who have passed over, I prefer working out of the physical body myself. Frequently, after a little practice one can leave the body consciously, seeing it in the bed or armchair. I have always found it better to meet the physically dead on their own ground than to encourage the revival of their earth memories and experiences, but I would not tie anyone down to this method. A large number of people can quite easily and safely learn to function apart from their physical vehicles, and this, unless one has a coarse or rather animal nature, has the advantage in the main of being thoroughly pleasant.

With regard to the human personality itself, I would say that it is simply "put on" or used by the soul or ego at physical birth, the latter (the soul or ego) having in its turn been "put on" by the spirit, self or monad—it matters not what you call it, provided you understand the terms—when the latter became relatively conscious after its apparent or so-called separate existence apart from the absolute consciousness commenced. Now after the descent of the spirit into the lowest form of matter (*i.e.*, the physical) it would simply be "snuffed out" in the absolute consciousness if it returned to it immediately after the demise of the physical body, so the human personality is therefore three-fold, or has three aspects, which enable the spirit by means of the soul and body (the latter, of course, meaning the personality) to get back gradually, and so retain its expanding consciousness of relativity. After physical death the human being functions for either a short, moderate or long time—according to the kind of earth life which he or she led—in a world of desires, immediately, for the most part, surrounding the physical earth, and later passes on to a second series of spheres where mental pictures or ideals may be at once realised by the action of thought on the extremely fine matter which composes such spheres. Thus the heavenly state of consciousness is realised. The soul or ego through which the spirit functions, in addition to the personality, is four-fold, but its state of consciousness is practically indescribable in physical language.

The more or less immediate state of consciousness after death depends solely on the kind of earth-life led and the manner of passing over. Death from old age or disease gives a gradual recovery of consciousness, while violent death gives a sudden recovery. Some of us out-of-the-body workers have learned to avoid the results of a bayonet charge on the other side when the physical deaths have been numerous, painful and violent, but on the other hand violent or sudden death may have the recovery of consciousness modified by the thought of the human being at the time of "going out." The writer remembers meeting a young officer who, when he was shot dead in his trench, was moodily thinking of what his people were doing in their Somersetshire home, and he recovered consciousness amid his home surroundings, fortunately at night, so that his people were apart from their physical bodies and thus were companionable to him. My advice to anyone who is interested in life after death or the human personality is to investigate it—get personal experience and knowledge, for there are plenty of ways. Don't argue whether the human personality survives physical death or not—*find out*. There ought really to be no room for *thinking* it does or it does not, as the class of people who have approached this subject in any way whatever are simply divided into two types, namely, those who *know* and those who do *not know*.

WHAT a man believes is always of more importance than what he doesn't believe. We live on our positives, not on our negatives.

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OF HUMAN DIGNITY.

Many others besides Oliver Goldsmith have made the observation that the educated classes of all nations are very much alike in the qualities of courtesy and self-control in their behaviour towards each other. Goldsmith made the discovery during his travels on the Continent. It was from the boor and not from the scholar that he suffered ill-treatment in his wanderings. Development of mind, in short, carries with it a certain growth in soul-quality. Personal hatreds are always the outcome of ignorance and undevelopment. The leading minds of the most violently opposed forms of religion and politics often meet amicably together, sinking their differences of view in their common humanity, and occasionally finding amusement in the rancorous squabbles of their followers. It is very certain that these would in many cases find themselves utterly unable to understand the sentiment which underlay the social unity of their leaders—the idea of human dignity. That sentiment might be called by various names—chivalry, courtesy, good breeding, "gentlemanliness." To us it represents simply an expression of humanity—a term with a very large meaning. It stands for growth in the human scale, growth away from the impulses of the lower nature of the animal from which the race is emerging.

When during the siege of a French town by the English in the Middle Ages, an English knight rode boldly up to the gates, his feat was greeted with applause by the French knights amongst the defenders, who refrained from attacking him. But such evidences of humanity are not confined to the superior orders. In many of the great wars of the world the opposing forces amongst the rank and file, forgetting their differences for a time, have fraternised together till the bugles called them to take up the fight again.

May it not be said in view of such examples that what the world needs for its advancement is not so much advance in science, philosophy, or even religion (considered as a body of doctrines and beliefs) as growth in humanity? It has often been urged in excuse for breaches of the moral law that the perpetrators were only human—that allowance must be made for human nature. In time to come, we think, that idea will be so far outgrown that acts of malice, excesses of passion, rancour and boorishness will be regarded not as the outcome of human nature, but as offences against human nature—the temporary emergence of the tiger and the ape.

No doubt after centuries of false teaching (now being outgrown) concerning the inherent weakness and wicked-

ness of human nature, this simple principle of life and conduct will take some time to make its way into universal acceptance. But that acceptance will come, and it will come through the general advance of mankind in all directions of knowledge and experience. All religions, and not any one exclusively, will do their share. So will all forms of philosophy, science and art. Each will contribute something to the general commonwealth. Materialism will do its part in conferring power over the physical world, Spiritualism in extending knowledge of the worlds beyond, Mysticism in interpreting states of consciousness beyond the consciousness of self. The theologies will all contribute of their best—such elements of the principles of Love and Wisdom as each contains, and they all contain some measure of these—and the philosopher of the future will smile at the claim of any particular theology to have been the sole repository of Truth. Doubtless, too, he will sigh over the bloodshed and misery caused by any of them in its attempts to force its doctrines on "unbelievers," the outcome not of the particular religion concerned but of the undeveloped humanity of its followers, of "Man's inhumanity to man" and not any code of faith or conduct.

To-day we see the beginnings of the dawn and rise of Spiritualism as one of the main agencies of world-development. It is a wide term, taking in every movement which recognises man in the order of Nature as a spiritual being in process of unfoldment, and which studies him in relation to his diviner powers or to those psychical faculties which appear to be quite independent of moral qualities. Materialism is near to the end of its study of man as an animal. Spiritualism is at the beginning of a newer science—the study of the most highly evolved of the earth's animals in its transition to manhood. There is plenty of confusion and bewilderment, of course. We are presented with theories of all kinds, and behind a few of them is the faint snarl of the yet unextinguished brute, commanding that we adopt its particular theory or suffer all kinds of pains and penalties. But in the main the want of that humanity of which we have spoken is most evident in those who deny the spiritual idea *in toto*, and in doing so show the rancour and intolerance which belong to the uncultured mind. Many of the theorists have stumbled on that obstruction of superficial thinkers—the half-truth. The individual, we learn, is extinguished at death. Quite true, as an animal—but not as a man. We communicate with demons in the next world. Now and again, yes—the same kind of demons as we encounter in this—men with undeveloped souls. The communications alleged to come from the next world are due to the subliminal mind. True again, for in the sub-conscious self lie the springs and depths of spiritual life as expressed in the conscious mind. Always this tendency to take a solitary fact from the outside world and exalt it into a unitary truth! Here again comes in the idea of humanity with which we started—the idea of the essential dignity of humanity, which from imposing a standard of courtesy and chivalry rises to a recognition of the truth that in man himself, and nowhere without, lie all the keys to all the problems—the nature of the atom, the animal, the angel, the God.

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STEPPING-STONES TO MEDIUMSHIP.

By J. BRONTERRE TETLOW.

Any student of the literature of mediumship who has given any serious thought to the matter cannot fail to have observed that whilst we have plenty of books dealing with the results of mediumship, we have none which give a careful study of the constitutional peculiarities that differentiate a medium from the normal person. I say "normal person" because Professor McDougal, in his "Psychology," relegates the manifestation of mediumship and mediumistic states to the region of the abnormal. To a large extent this is perfectly true, because the function of mediumship has not yet risen to the daily experiences of life, consciously produced. Mediums have not realised the true order of cultivation. Its method of exercise is largely abnormal simply because of ignorance in regard to the function and its use. Time, study, and practice will alter all this. The road to this end is by a deeper study of hypnotism and psychology. These are the stepping-stones to a better understanding of medial powers and possibilities. A medium is a hypnotic subject, and has a range of psychological peculiarities that can be interpreted only through a careful study of the psychology of normal life. By an understanding of this we shall be able to find a place for medial capacity in the normal experiences of life.

No one at this time of day would regard the word "hypnotism" as a suitable term for the phenomena which it is intended to designate. Hypnosis means sleep. Hypnotic subjects, however, do not all sleep. Mediums likewise do not all sleep. They are open to the reception of influences which convey impressions and awaken desire, stir up thought, induce speech; and reproduce the moods and humours of persons other than themselves, all of which are results equally produced in hypnotic subjects. All the stages through which a hypnotic subject passes are observable in a medium—from slight changes in the sense organs to deep sleep. Both states require passivity in order to insure a receptive condition. Suggestibility is a mood of both, and results are dependent upon the organic peculiarities of the subject and the knowledge and skill of the operator.

The line of influence is not equal and alike for all individuals, whether hypnotic or medial subjects. There are three lines of approach—the frontal and the basic brain, and the solar plexus. The exaltation of mental capacity is warmed into strength by a baptism of magnetism into the frontal regions of the brain, producing external conditions of partial or complete insensibility. The magnetic stroke down the back brain deadens sensibility, paralyses muscular action and produces a mental blankness followed by a stiffening and transforming of the will-energies, after which the mental powers slowly operate. The highest power is manifested when the whole of the coronal region is bathed in magnetism. The operations on the solar plexus do not deaden consciousness, and results of a singular character sometimes occur, such as hearing and seeing from this portion of the organism. I know one celebrated medium who receives audible messages in this manner. We never feel sorrow in the head; we have mental strain there. We find the paralysing effects of grief at the solar plexus, whence they are transmitted into the whole nerve system, inhibiting muscular capacity. The solar plexus being the sympathetic ganglion, we can understand its importance when we know that no very striking results—hypnotic or medial—can be obtained apart from it. Sympathy opens the door for power to enter and stir the mental regions into active response. The solar plexus is the motor which endows the brain with energy, and awakens the whole psychical being into life and power.

Mediums and hypnotic subjects are both awakened into action by suggestion. The responsiveness of individuals depends upon organic and interior characteristics. The wide sphere of sensibilities which can be stirred into action is only realised by experience. Sexual passion with physical results are mentioned by Dr. Moll, whilst many mediums, if so inclined, could a tale unfold. These facts show to how low a level suggestibility may debase individuals and explain the causes of many errors in conduct which would otherwise be inexplicable. One thing is certain, however, no person need be influenced against his own

will. On the other hand, a careful study of hypnotism and mediumship will prove that high and uplifting results are to be realised by their aid. A book in Jacks' series—"The People's Books"—entitled "Hypnotism and Self-Education," is an exceedingly cheap and serviceable primer, opening up many avenues to wise practice and valuable results. The chapter in Dr. Moll's "Hypnotism," "The Symptoms of Hypnosis," is especially valuable to the student who would avoid pitfalls and be freed from false notions and mistaken apprehensions. In this work the author observes: "I myself have observed the interesting phenomenon that subjects have asked to be awakened when a suggestion displeased them." Here we see how foolish it is for mediums to waste their words in casting responsibility for their actions upon spirit agencies when they are condemned for their folly.

Dr. Moll says: "We can suggest pain in hypnosis, but hypnosis is not a state of pain." Here we open a wide door in regard to medial results. Pain, even acute pain, psychical and physical, is often a very present fact in this connection, so much so that many individuals who come into a developing class soon cease their attendance on that account. The intrusion or infusion of an extraneous magnetism, with the suggestive force that comes along with it, can produce remarkable results. The very infusion of energy from without, quite apart from any detrimental associations, is often accompanied by pain. There are certain aspects of mediumship where pain is a common factor, as for instance, impersonating mediumship. The medium takes on all forms of pain from toothache to death agonies. Of course, all these are purely psychical moods and temporary in their operation and effects, providing the process is permitted to take its proper course. Ignorance comes in at times and becomes mischievous.

One important point not to be overlooked is the question of auto-suggestion. I do not mean that a medium is always conscious that a suggestion has come from himself. Nevertheless, wilful or not, self-suggestion can be either helpful or otherwise, according to its nature and purpose. Were mediums fully alive to its operation and possible effects they would save themselves often from serious and ridiculous positions by avoiding its use. It can, however, be made very useful in the breaking up of bad habits, from moral deficiencies to faulty speech. The time to exercise self-suggestion is at the moment when the mind has entered upon its negative mood. Suggestibility is very powerful in its operations at this particular point. The mind is pliable and the psychic nature takes up the idea with considerable force, working out most helpful results.

We may now proceed to a study of our second step, viz., psychology. There are many definitions given. Psyche, the soul (or mind), logos, speech or science. Professor James describes it as a study of consciousness and its operating causes and results. Professor McDougal tells us that it is a study in behaviour. There can be no consciousness without something through which it can be expressed, and such expression usually takes the form of bodily and mental activity, movement and speech. As consciousness cannot exist without some stimulating cause, and conduct is one of the expressions of consciousness, we must look to causes if we are to understand the results. In normal psychology we can generally gauge the causal conditions which produce forms of conduct. I say "generally" because people perform many actions the causes of which are hidden away in the complex experiences which have preceded the performance. Such actions lie out of the beaten track, and are not to be accounted for by ordinary explanations. In the study of mediumship we are dealing with a realm of behaviour that is deemed abnormal, both as regards the causal operations and the results obtained. I say "causal operations," because those stimuli which act upon the medium are to a large extent an unmeasured quantity and unknown in their source.

As I have pointed out, a study of the effects of hypnotism enables us to understand inferentially some of the causal forces produced by hypnosis. But we can never fully understand the medium by inferential methods. Students in normal psychology are proceeding along the line of comparative experiences, earnestly seeking to find a mathematical ratio on which to base the law of performance, but no one medium, however complex

and varied his experience, or however long its duration, can be set up as a standard by which to gauge operating causes. Mediums are highly organised human beings with tendencies which, when stimulated, produce certain results. Given this as a starting point we must follow the study of the subject on the lines adopted by the student of normal psychology, if we are to arrive at suitable results. By this method we may hope finally to arrive at sound conclusions, whereas by studying isolated instances of mediumship we arrive nowhere.

Let us now proceed to a consideration of some assumptions and some known facts. How do we hypnotise a person? Any book on hypnotism will inform us. One fact, however, we shall never learn from these books, viz., that the hypnotist merges himself into his subject, and yet there are people who desire us to believe that this is the method adopted in the case of a medium. Why? Because they fail to discriminate between the case of an incarnate and that of a discarnate operator. On this question a study of reflex action and the law of mental association will explain much that is often inexplicable in a séance-room. For a correct understanding of these subjects I would suggest a study of Prof. McDougal's "Physiological Psychology" and Prof. James's "Text Book of Psychology."

Knowing something of hypnotic methods and results, and realising something of normal mental action, I am compelled to ask, Can a spirit supersede organic function and annihilate the physiological habits of an individual? Judging by what is quoted in Sir Oliver Lodge's book, "The Survival of Man," that can be done. But we have only a statement; no proof is offered. On the other side, a careful study of the average medium, normal and abnormal, results in the discovery that normal peculiarities are never wholly put aside when in abnormal conditions. Knowledge beyond the medium, yes; ability *in excelsis*, without doubt; but, with it all, the existence of the selfhood as a positive factor is brought to the attention of the careful student, thus revealing the fact that the individuality of the person is present and is being used to exhibit peculiarities not usual to him and to convey information not within his normal capacity. The actor on the stage presents many phases of character, and when art and dress are added the personal identity is apparently lost in the additions. Yet never absent from the greatest actors are those mannerisms which evince ever the same underlying personality. If we study mesmeric subjects we shall find, if we are careful in recognising this fact, some elucidation of what are deemed wonderful performances, viz., the ability to carry out suggestions at a particular time in the future.

Man is greater than he seems. He only reveals his greatest powers under special circumstances, and he does this by occasionally coming up from the underworld of subconscious being into the world of normal existence. Tell the subconscious man a fact and he does not readily forget it—nay, he never does forget it, or even overlook it at the appointed time. He tries to make the outer man know by disturbing his mental peace, and succeeds more often than we are ready to admit.

It is down in this underworld of our being that the subtleties and potencies of life exist. There dwell the routine of habit, and the cunning of instinct, and that quality which we describe by the word intuition—all cultivatable powers. There dwell the causal means of reflex action and the mental powers of association. There we learn to do things without thought because we have done them so often and never forgot. It is this underworld of our soul with which the spirit people are concerned when a medium is under "control." Can we therefore be astonished at what occurs in the séance-room and on the platform? If we have learned sufficient not to be astonished, we are still not without difficulties, because we have never yet learned to map out the powers and capacities of this underworld, and we are apt to overlook the individuality of the medium with his likes and dislikes, limitations and habits, his culture or lack of it.

This underman makes use of the everyday body, creates its reflexes and channels of nerve current, and the character and tone of those currents. He receives his outer world information by the afferent nerves, and reflexes by efferent nerve adaptations. Can any spirit taking possession of that man ignore those habits of

years? Can he change their tone and character in the twinkling of an eye? No. So development proceeds slowly, co-ordination and co-operation consciously or unconsciously are brought into operation and the fitness of the individual for certain classes of work grows apace, all governed by the special and peculiar organic conditions of the person. Hence the variety of medial power and its manifestations.

"THE DAWN OF PEACE."

A REMARKABLE PSYCHIC PICTURE.

Mr. John Duncan, of Edinburgh, writes:—

I have been privileged to be present at a private view of a highly finished and charming work of art—a symbolic picture by a well-known Spiritualist lady, Mrs. Stewart Smith, of Portobello, Edinburgh. Mrs. Smith and her husband are both well known and highly respected by Edinburgh Spiritualists. This picture, entitled "The Dawn of Peace," was commenced some thirty-seven years ago, and laid aside, curtained off, until October, 1913, when Mrs. Smith was strongly impressed that the picture must be brought to light again, and finished by 1915, their golden wedding year. In Mrs. Smith's own words, "At that time there was no sound of war; the golden wedding year has come, the picture is finished, and the end of the beginning has indeed commenced, for the reign of Anti-Christ is waning, and the dawn of peace is breaking through the fire and smoke of Armageddon." This wonderful work of art has been done entirely by Mrs. Smith impressionally. She told me that on dark nights, when she went into the studio where the picture was, it became illumined, and where any alteration or touching up was wanted a hand would appear on the picture and indicate what was to be done. To Spiritualists it must prove highly interesting. I sat for fully half an hour before it simply charmed. The canvas measures fully seven feet high by about five feet in breadth. It has to be exhibited for three weeks in Shandwick-place, Edinburgh, in company with many other paintings of old Edinburgh by Mrs. Smith, the proceeds for admission to go to the funds of the British Red Cross Society. I understand it is also desired that it shall be exhibited in Glasgow, and may I suggest to London Spiritualists the desirability of their trying to get on loan such a marvellous psychic work of art.

A GENERATION AGO.

(FROM "LIGHT" OF APRIL 11TH, 1885.)

My friend, Mr. E. T. Bennett, sends a capital ghost story to the "Richmond and Twickenham Times." A lady, walking with her husband, in an avenue on the Surrey side of the Thames, from Richmond to Twickenham, saw a man, dressed as if he had stepped out of an old picture, in a costume of two centuries ago. Both saw him, and spoke of his queer way of dodging about as if spying on them—then, as if he had been shot from a gun, both saw him at a considerable distance. He then gradually became transparent so that they could see trees and river through the spectre form—then completely vanished. A very good old-fashioned ghost, but how account, on the illusion theory, for two persons seeing it?

Sardou, the most famous of French dramatists after Victor Hugo, is a Spiritualist, and believes that he writes his plays under spirit guidance. This may be a delusion, but what can be said of the following account of the production of an exquisite engraving of Molière's house on copper? "Seated one day at my table," he says, "I fell into a reverie. Unconsciously I took up the graver, and, impelled by secret influence, let my hand follow its own direction over that plate. The engraving you see is the result of several hours of purely mechanical toil. I could not of my own will make such a picture to save my life.

—From Editorial Notes.

THE CONSOLATIONS OF SPIRIT.

WHERE FAITH AND KNOWLEDGE MEET.

BY W. H. EVANS.

Now that the shadow of a great sorrow has fallen upon the world, one naturally turns to that belief which he has espoused in fair weather. A belief, or any system of religious thought, should stand the test of trial, and we all tend to shape our lives by the ideals we have either evolved for ourselves or accepted from others.

It is the belief of every earnest Spiritualist that in Spiritualism he has a source of comfort and of hope which fits him to face and weather the many storms of material existence. And possibly the greatest value of Spiritualism to the Spiritualist is that he has been enabled to transmute many of his one-time beliefs and hopes into actual knowledge and certainty. It tends—or should do so—to a strengthening of the moral fibre, a development of a more robust spiritual faith, and a quickening of the spiritual perceptions.

Coming into touch with Spiritualism for the first time, people frequently note that, apart from any disturbance of old beliefs, there is a responsiveness to influences of which they have hitherto been unconscious. There is, it is true, a disturbance of the personal equation, but a disturbance which marks a moving on to greater things; and even where people cling to old beliefs, there is a tendency so to spiritualise them that their appeal is not so much to past prejudices as to a more enlightened spiritual perception. The fact that in many old-time beliefs there is enshrined an aspect of truth often beautiful, though hitherto distorted, is a consolation to many who for years have trod the arid desert of a cold formalistic theology. With sudden inspiration they have realised that "the letter killeth, but the spirit giveth life," and if we can get at the spirit which once animated many theological beliefs we shall see that the crude formula is then but an infantile attempt to express the wisdom of the spirit.

The omnipresence of God as a fact in Nature is one that has a compelling power in that we at once see that, if this be so, we are necessarily God-like. However crude may be the expression of the divinity within us, we shall see, sooner or later, that the degree of our development is measured not by intellectual worth, but by those actions of simple goodness which are the heritage of all men. The treasure of the humble may be cheap according to worldly standards, but the fulness of love expressed in some simple act of fellowship makes it indeed an act of worship to the God within. For, naturally, if we feel that God is within the soul as well as operative in outward Nature we shall assuredly endeavour to get into at-one-ment with that "power which works for righteousness," and perceive with the inner vision that the glory of God is spread over all His works.

It is the emphasis which Spiritualism lays upon our divineness which helps us to perceive that in all our trials and sufferings, and even in daily misgivings, the divine urge is lifting us onward and upward to a truer and keener appreciation of God's everlasting beauty. It is perhaps difficult to realise this, and sometimes the trials and sufferings of life tend to create a spirit of bitterness and rebellion. But even the bitterness, cynicism and rebellion of the soul serve a purpose. They at least create a divine discontent which urges the soul on to discover better things and more serene atmospheres. To realise God within is to realise the eternal comfort and joy of true spiritual communion; it brings into active being that spirit of fellowship which is constantly striving for expression in the world. And when in the fulness of time we have passed beyond the need of a "sign," and realise that the whole universe is a "sign" which indicates the fulness and beauty of that finer and nobler realm of the spirit, then indeed has the material edifice of creation become for us the very tabernacle of God. The soul is comforted and consoled in knowing that over all things is the divine spirit of love brooding upon the deep of man's spiritual consciousness.

But to the homely soul, perchance the great and abiding consolation of Spiritualism is the fact that it reveals a way

whereby we may get into touch with our friends in the beyond. Many sorrowing hearts to-day are turning eagerly in our direction, questioning for some tidings of a son or husband or father hurriedly precipitated into that other life; and when out of the void comes some whisper, some faint indication of continued love and fellowship, how light does the soul become, how eager in its quest for more knowledge of those spiritual verities! For death is not so dark and the parting not quite so bitter when we realise that it is not for ever that we are parted, and that the river of death is crossed by a bridge of light of transcendent loveliness, one span of which rests upon the bosom of earth, and over which come the old friends and relations, bearing their sweet messages of hope and comfort, lifting the drooping soul, and bringing the healing balm of a fully remembered and reciprocated affection. "How beautiful upon the mountains are the feet of them that bring glad tidings," and the glad tidings of Spiritualism are of death defeated and of spirit purified through trial and sorrow.

And as the many messages fall upon our ears, like golden bells that chime at even-time, and we learn how real is that life, how full it is of human interests, how its pathway of progressive unfoldment is open to every soul, we see the golden light of justice over all, while the crimson wand of love touches all into life and active endeavour to be good and to do good. That life in its fulness and joy we can never fully attain to here; but we can realise some little of its beauty, of its solemn grandeur and divine harmonies. As we catch a glimpse—however fleeting—of some dear friend of the long ago, looking at us out of the cloud of psychic substance, we cannot help but feel the beauty and glory which an evidence of the continued nearness of our loved ones brings into our lives.

And now let me dwell on the consolation of the great reunions death gives. Death has been called the separator of friends. That is only partially true. We are only parted on one side of the veil, and even then not entirely. For where there is community of feeling, there will be the sense of the spiritual presence. But over there, when the spirit has left behind the worn-out form, and awakes to spirit life to see the "old familiar faces" gathered round the couch of repose, what gladness and joy must fill the soul! What harmonies unutterable must fall upon the ear, and how the old love-light must kindle anew in the eye. It is a lovely picture, and one which we believe to be true. One of the many consolations of Spiritualism is its power to help the soul on the weary march of life, giving indeed to life the lilt of a divine melody, for as we travel down the hill we know that we shall not "sleep together at the foot," but waking in glad surprise in the everlasting morrow, cry aloud "How blessed is death, how beautiful is life!"

THE UNDERLYING FACT.

A very intimate knowledge of the facts or phenomena of mind is necessary before we begin to theorise upon their nature. Imperfect observation and hasty generalisation have obtained, perhaps, more in psychology, until recently, than in any other science; and materialistic writers frequently give evidence of faulty observation and of careless generalisation in their writings. Now that research work is being more and more prosecuted in our psychological laboratories, and the character of mental processes is being more clearly brought to light, there is less excuse for a lack of adequate knowledge of the facts. We find such phenomena as "consciousness of action," "imageless thought," and "universal reference" reported as the result of elaborate experiments conducted in proper conditions. Indeed, so far from lending colour to the materialist contention, these recently-observed mental processes point in the other direction. It would seem to be easier to deny this very solid and material world itself, with all that is in it, than to deny the spiritual agency which is manifested in the higher activities of mind.

—The Rev. Dr. F. Aveling, Ph.D., D.Sc., in the "Quest."

At the rooms of the Alliance on Tuesday, the 30th ult., Mrs. Annie Brittain, of Hanley, interested a very large audience by her successful clairvoyant descriptions, which included a number of striking evidential messages.

SIDELIGHTS.

On Thursday, the 18th ult., Count Miyatovich delivered an address on Serbia at the City Temple Literary Society, the Rev. R. J. Campbell occupying the chair.

Great achievements in physical science, we are told, are bound up with future discoveries in connection with the atom, and the means of liberating the stupendous energies stored up within it.

Mr. Royal Dixon, who has devoted many years to the observation of plant life, claims that plants have a psychic sense. Only in this way can he explain the ability of plants to discover the presence of objects necessary to their welfare.

Mr. William Strong, a Canadian reader, sends us a copy of the "Hamilton Daily Times," in which appears a letter from his pen, entitled "What is Life?" which is quite in line with the newer thought of to-day.

Councillor Appleyard informs us that his pamphlet (referred to in LIGHT of the 13th and 27th ult.) has now been enlarged to twenty pages and has gone into a third edition, circulating far and wide throughout the country. Councillor Appleyard expresses his willingness to supply societies at half price (sixpence a dozen).

We have received from Mrs. E. A. G. Colles a little leaflet addressed to soldiers and sailors going to the front and signed, "Your sister and friend, a British Woman." After reminding them of the prayers being offered for them by their mothers, wives and sweethearts and by friends whose faces they have never seen, she tells them they are being watched from another land than England, by a mighty host under a mighty Captain, and adds: "Aye, and among them are the friends you call 'dead,' but 'who are alive for evermore' and are watching so eagerly to see how you bear yourself in this trial time. The old father and loving mother, the young brother or sister, the children you buried and cried over—they are close to you, and so eager you should know it."

"Dear brothers," the message continues, "I am writing this to be put into your hands before you go into the field because I am so certain it is true. I have proved its truth in dark times when those I loved died. I look forward so to the moment when my own turn will come to see those who have kept near me when I could not see them; when I shall, please God, join them for always. And therefore I must say it to you who are going so bravely, so splendidly, to face danger and death for your King and country, and for us your women-folk, whose safety depends on your courage. Godspeed you!" This beautiful little message ought to do a good work. It is issued by the Mothers' Union, Church House, Westminster.

Nostradamus is very much in the air now. The "Daily Chronicle" recently gave the following translation of one of the French seer's prophecies concerning Turkey:—

In twice two hundred years the Bear
The Crescent will assail;
But if the Cock and Bull unite,
The Bear will not prevail.
In twice ten years again—
Let Islam know and fear—
The Cross shall stand, the Crescent wane,
Dissolve, and disappear.

The verses were extensively quoted at the time of the Russo-Turkish war in the 'seventies. The first four lines refer, of course, to the Crimean war, but the latter part of the prophecy was not quite fulfilled. Small doubt that it will now be justified in point of events if not of time.

"Clairvoyance," by J. Bronterre Tetlow (price 6d.), is a useful little handbook giving much practical information and advice on seership. It is written in a simple, homely fashion, and the author, as being himself a clairvoyant, may claim to speak with authority.

The Indians are now learning something of a magic with which they are unfamiliar in their native land. We read in the "Times" that the apparatus for electrical treatment is very popular with the wounded Indians in the Kitchener Hospital at Brighton. Every man, whether his case calls for it or not, begs to be allowed to be treated by electricity. They regard it as *jadu*, or magic, and certainly in many cases the treatment has had magical effects.

An article in "The British Journal of Astrology" sets itself to destroy amongst other superstitions the tradition of ill-luck attaching to the number 13. That number, it points out, was considered as especially lucky by the ancient Magi, for "it contained the 1 of Deity plus the 3 of magic and creation, which added together make the number 4, which is the symbol of Jupiter and Prosperity." Without going into the esoteric side of the question, we have certainly known people who claim to have found 13 a fortunate number in their lives.

"Lucius," writing from a military headquarters, expresses, as a soldier, his surprise that "few, if any, psychic experiences from men on active service have been recorded in LIGHT." He remarks truly that a number of military and naval men are readers of this journal, and adds that he personally knows several of these. We hope that some amongst this section of our readers will take the hint. It is to be remembered, however, that on May 6th next Surgeon George L. Ranking is expected to deliver an address on the subject at the Royal Society of British Artists, as announced elsewhere in this issue.

MR. HORACE LEAF'S SOUTH WALES TOUR.

Mr. G. E. Owen, secretary of the South Wales Spiritualists' Union, writes:—

A very successful and effective fortnight's tour of the South Wales societies has just been completed by the well-known worker and extraordinary psychic, Mr. Horace Leaf, of London. In addition to the good propaganda work done, every society has reaped through his visit a financial benefit, with the exception of one, which has a slight deficit through incurring heavier expenses in printing, &c., but, as its secretary truly says, "I believe we shall reap the benefit later."

March 13th saw the commencement of the tour at Cardiff, where a series of excellent meetings and séances was held. Then Newport, Ferndale, Pontypridd, Treorchy, Merthyr, Tredegar, and the two Abertillery societies were visited. A séance and meeting, or two meetings, were held every day except one during the tour. The phenomena at the séances and meetings were very convincing and definite, while the addresses were rich in thought and dealt with subjects that suggested the depth of Spiritualism. During the tour upwards of three hundred and fifty tests were given. Such work, as the secretary of one society said, is "enough to break the back of a psychic Goliath."

At Treorchy, where there is no society, the South Wales Spiritualists' Union, with the assistance of a number of friends there, organised a meeting, which was held in the English Congregational Church, and was well attended. The Union secretary presided, and complimented the officers and members of the Church on its tolerance and broadmindedness.

A lengthy report of Mr. Leaf's address at Pontypridd appeared in the "Free Press" of that town, and also a note of the Treorchy meeting. Mr. Leaf is doing yeoman service in the noble work of presenting to the public a true conception of what Spiritualism is.

"THE CELESTIAL ARMY."

A lady correspondent, signing herself "Incognito," writes to express her high appreciation of the quotation given by "F. V. H." in our issue for the 20th ult., under the heading "The Celestial Army" (p. 144). Both sides in the present war say that it is being forced on them, and "Incognito" holds that both sides are right, but she asks whether it is not a fact that the mighty host of souls of "the just" described in the vision referred to could continue and extend their work through a group of minds on earth—if such minds existed—united and focussed to one end—namely, the forcing back of this inrush of the infernal into the souls of men. "On the material plane and in material ways we may co-operate with this great host, 'strong to protect, powerful to save.'"

Certain people anxious to see America involved in the war ask "where her status will be when it is over and the victory won in which she has no part." "On the other hand," responds "Incognito," "may we not point out that the wider the war spreads, the more complicated and difficult will be the evolution of lasting peace? Further, through this neutrality—not alone of America, but of all advance guards in all countries—may not this mighty host find its best aid in pushing back this horrid incubus forced upon the race?" If we will but dam up the mental channels which let in the incubus and open others through which may flow living fire from these unseen helpers, the war will speedily end "in a peace beneficent to all alike."

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

The Late Colonel de Rochas.

SIR,—I will endeavour to reply to "N.G.S.'s" question in LIGHT of the 13th ult. The late Colonel de Rochas evidently felt fully satisfied that his experiences of post-dictions with the majority of his subjects were genuine, and hence he undoubtedly favoured the theory that the said subjects had lived on this earth previous to the present life. As far as was practical he made inquiries into several post-diction statements of his subjects with more or less success, and he says that cases of inexactitude can be accounted for by the imperfect disengagement of the spirit from the fetters of the body. Whilst admitting that in some cases imagination may have played a certain part, consciously or unconsciously, he categorically conveys—after criticising the different theories then extant—that the only satisfactory explanation is that of a plurality of earth lives. He says his subjects saw and lived over again their past lives and that their appearance and answers were uniformly consistent with previous statements, and this when the experiences were repeated days, and even months, later. The Colonel seems to have put his subjects very severely through their facings, and in no case of post-diction does he find any of his many subjects contradict themselves, a fact not without its importance.

He also mentions several experiences of a similar character borne witness to by other and independent investigators, viz., Dr. Carmelo Samona, M. Bouvier de Lyon, Mr. Fernandez in Spain, and also a remarkable one related by Prince Wiszniewski.

In Chapter V., entitled "The Religion of the Future," he evidently accepts the principles advocated by General Fix in his "Etude Philosophique" on the soul's evolution, of which one of the articles declares "one corporeal existence being insufficient, the soul occupies again a fresh earthly body as often as is necessary according to the degree of its development, hence reincarnation whenever evolution requires it."

The Colonel seemed satisfied that he had done a useful work, and trusted that others would take up this fascinating subject by assiduous experiments to demonstrate the certitude of successive earth lives.—Yours, &c.,

S. A. BRETT.

42, Rue des Deux Puits,
Sannois (S. & O.), France,

The Origin of the Soul.

SIR,—Towards the close of his kind appreciation of my book, "Whence Have I Come?" "N. G. S." states that I am disposed to deny the fact of evolution, of which he says that "no position is so secure—not even that of Spiritualism." I do question that assertion. Evolution, though well founded on certain facts, is still a theory because it is a deduction from those facts. The survival of man after death and the possibility of communication between the incarnate and ex-carnate (the foundation of Spiritualism) are not theories. They are actual facts—the facts upon which much of the larger philosophy of Spiritualism is based. I accept evolution as a process in creation. My position towards the theory is this: I decline to accept as final, or essentially correct, the method or process of evolution generally held by the so-called Darwinian School, for the good reasons (as I think) briefly stated in my book.

There is a fact in biology which I think has not been sufficiently considered. The primal cell or protoplasmic nucleus of man's physical body is the same as that of the lowest animals, and possesses latently the power of developing into all the various orders of the animal kingdom which we see. The life spirit behind causes this isomeric nucleus to become in a very short space of time a high vertebrate or a low invertebrate, a mollusc, a fowl, a dog, a monkey, or a man.

I hold that the great differences between one order of organic forms and another are due to deliberate and intentional diversifying influences, from the spirit world, or the Original Mind, on the life force within. So that (in the case of man in particular) a new order might have been forthwith created very different from its immediate predecessor without the necessity of intermediate species possessing these differences in gradation.

In no other way can we account at present for the very great difference between man and his generally believed (Simian) ancestor.

The data on which to base a theory of the evolution of the soul are very meagre. From the views held by advanced teachers in the spirit world in regard to the souls of animals (the statement being usually that it is only the love of man that keeps them alive, and that they were not destined for eternal life), it would appear that the soul of man was differently created. I see no necessity for the spirit of man to have evolved *pari passu* with his body, but rather am I inclined to think that, when a suitable body was prepared, the Divine Father (God's work of creation did not end with the beginning) imparted a special portion of His spirit, and man, as distinguished from the animal creation, became an eternally living soul. But I would not dogmatise on this view.—Yours, &c.,

RICHARD A. BUSH.

March 29th, 1915.

Current Topics.

SIR,—Some of the interesting items in LIGHT of the 27th ult. arouse humorous memories, notably the article on "Symbols."

I remember hearing a story of a pious wife, whose husband was an avowed infidel. She strove, but ineffectually, to convert him. At last, in despair, she decorated the walls profusely with Bible texts, and the husband was also startled by the following occupying a prominent position over the mantelpiece:—

"Jesus Christ is the Head of this house."

He made no comment, but the next day the wife was shocked and pained to see that the inscription had been ruthlessly removed, and these words substituted: "I, John Barter, am the Head of this house."

"Art and the World Beautiful" (extracts) is very suggestive and fine. Perhaps we need to see in Art the beauty and right of the ugly and evil. If the world exists for man as a picture or phantasmagoria, is not God in relation to His Creation an artist? Art teaches us to know Nature; Nature makes us conversant with the spiritual. To perfect Art we must raise it from selfish to altruistic ends.—Yours, &c.,

E. P. PRENTICE.

March 28th, 1915.

The Ethereal Transmission of Thought.

SIR,—In reply to Mr. MacBride's letter in *LIGHT* of the 3rd inst. :—

1. By "transmission of thought" I mean the transference of thought from one mind to the other.

2. In reply to the question as to how I distinguish between ordinary wireless and messages purporting to come from super-normal intelligences, I make no distinction whatever. I am concerned for the present only with the reception of messages and not with their origin.

3. I believe that the theory of telepathy in this case is wholly untenable.—Yours, &c.,

DAVID WILSON.

April 2nd, 1915.

A Clairvoyant Test.

SIR,—I note your paragraph in *LIGHT* of March 27th (p. 146), regarding Mrs. Wesley Adams' clairvoyant descriptions at the rooms of the Alliance, March 23rd.

When there, it suddenly occurred to me to ask her to psychometrise my ring, and as the circumstances make an interesting test, I will explain them.

I bear the name of Charles Stuart, and therefore it is natural that objects connected with the Stuart family should interest me.

Some time ago I saw an antique gold ring, which the jeweller stated was a model of the ring found upon the finger of King James IV. of Scotland, at the battle of Flodden Field, so I bought it.

The medium stated: "This ring was not given to you, but bought by yourself—an historic ring—and I get the name of James with it. Is not that right?"

I replied that it was very correct indeed, and described the ring as above.

I thought the rest of the audience agreed with me that the test was surprisingly correct.—Yours, &c.,

CHARLES STUART WELLES, M.D.

32, Upper Hamilton-terrace, N.W.

The Nature of Clairvoyance.

SIR,—As a practical clairvoyant I am glad to see that attention is being directed to this very interesting faculty, for so much nonsense has been written and spoken about it. But I must disagree with Amy Stephens in many of her conclusions (p. 140). First, clairvoyance has no direct connection with the normal vision; it is the psychic side of seeing, as clairaudience is an extension of the sense of hearing. I agree with the writer that, as a rule, the normal faculties must be for a time passive, but this is not always the case, for I have often been conscious of seeing and hearing with the normal senses, and at the same time possessing clear clairvoyance. It is as if two parts of my brain were working at the same time. I understand after twenty years of experience that clairvoyance is a sense that we are born with, in the same manner as some are born with the sense of art or music. The seat or centre of the power is in the forehead. One directs one's consciousness from there. During the time one sees one is conscious of a feeling of exaltation or an extension of the ordinary sense life. This condition is very difficult to describe. You are elevated in all your sensations. You feel pain, grief, or happiness in a higher degree than the usual sense channels can convey. Although the seat of the super-normal sight is in the forehead, yet the whole of the being is responsive to these finer forces, and the trouble is to translate what one knows into words. A true clairvoyant is not easily impressed by the thoughts of others in the body (I am speaking now of a clairvoyant who sees apart from the material plane), for if so then one would be simply a thought-reader. I have often been asked by people to whom I have been speaking to give an answer to a certain question that is in their minds concerning a matter of great importance. I have got at everything else, but the one seeming important point has been left blank. The faculty of reading the future is very easy if one recognises that there is a possibility of reading the past and present on the higher plane of life—higher in the sense of being super-

material, for we have to realise that the future is only a continuation of the present, and if one can pick up the train of events that is forming the Now, then it will lead to the Now of the future. The power of clairvoyance cannot be cultivated unless it is latent in the consciousness of the person concerned. Some drugs and alcohol quicken the sense, but such things are dangerous to use, and their effects are never twice alike. I fully agree with Amy Stephens that the normal clairvoyant is to be pitied and to be helped. We are like people whose nerves are always exposed, not only to the ordinary rough and tumble of life, but to the finer and more subtle forces that are sometimes even more hurtful. I wish to thank Miss Stephens for calling attention to this rare and beautiful gift, and attempting to reduce it to the realm of law and order. I hope to see the time when the clairvoyant will have a recognised place in society, and be accorded such treatment as is surely due to the possession of so rare and delicate a gift.—Yours, &c.,

ALFRED VOUT PETERS.

SOCIETY WORK ON SUNDAY, APRIL 4th, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W.*—Mr. Leigh Hunt gave remarkably successful clairvoyant descriptions.—77, *New Oxford-street, W.C.*—On Monday, 29th ult., Mrs. Marriott gave many fully-recognised clairvoyant descriptions. Mr. W. T. Cooper presided at both meetings. Sunday next, see advt. on front page.—D. N.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Mrs. Fairclough-Smith conducted both services, her inspirers giving powerful addresses on subjects of special interest at this Eastertide. Mr. F. Godley's beautiful solo was much appreciated at the evening service. For next Sunday's services, see front page.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mr. J. J. Morse gave excellent addresses. Sunday next, 11.15 a.m., public circle; 3 p.m., Lyceum; 7 p.m., addresses; local speakers. Tuesday, 3 p.m., private interviews; public circle, 8 p.m.; also Wednesday, 3 p.m.

HACKNEY.—240A, *AMHURST-ROAD, N.E.*—Mrs. Roberts delivered an address and Mr. Roberts gave descriptions. Sympathetic references were made to the transition of Mrs. Reynolds. Sunday next, 11.15 a.m., Mr. McKie; 7 p.m., Mr. E. Alcock-Rush. Circles: Monday, public; Tuesday, healing; Thursday, members'.—N. R.

BRIGHTON.—WINDSOR HALL, *WINDSOR-STREET, NORTH-STREET*.—Mr. Arthur Panter gave addresses and descriptions. Sunday next, 3 p.m., Lyceum; 11.15 a.m. and 7 p.m., Mrs. Mary Clempson. Also Monday, 7 p.m., 1s. each. Tuesdays at 8, Wednesdays at 3, Mrs. Curry, clairvoyante. Thursdays at 8.15, public circle.—A. C.

BATTERSEA.—HENLEY HALL, *HENLEY-STREET*.—Morning, circle conducted by Mr. Ashley; evening, Mr. H. Wright delivered an interesting address on "Our Future State," followed by clairvoyant descriptions. There was a good congregation and an after-circle was held. Sunday next, 11.30 a.m., circle service; 7 p.m., Miss Morris, address. Thursday, 15th inst., Mrs. Clara Irwin, clairvoyance. Silver collection.—P. S.

CROYDON.—GYMNASIUM HALL, *HIGH-STREET*.—The president gave addresses on "The Message of Easter" and "The Power of the Cross," followed in the evening by clairvoyant descriptions. Sunday next, 11 a.m., service, followed by circle; 7 p.m., address by Mr. G. Tayler Gwinn, President of the Spiritualists' National Union. Thursday, at 8.15, members only.—C. B.

HOLLOWAY.—GROVEDALE HALL, *GROVEDALE-ROAD*.—Morning, Mr. H. M. Thompson opened a discussion on "Reincarnation"; evening, Mrs. Podmore spoke on "The Immortality of the Soul," and gave descriptions. 31st ult., Mrs. Barton gave psychometrical readings. Sunday next, 11.15 a.m., Mr. H. M. Thompson; 3 p.m., Lyceum; 7, Mr. Richard Boddington. Wednesday, 8.15, usual meeting. 18th, Mrs. Annie Boddington.—J. F.

EXETER.—MARLBOROUGH HALL.—Addresses by Mrs. Letheren and Mr. Elvin Frankish. Descriptions by Mrs. Letheren.

EXETER.—DRUIDS' HALL, *MARKET-STREET*.—Morning and evening, Mrs. Harvey, of Southampton, gave an address and clairvoyance.—J. H.

TOTTENHAM.—684, *HIGH ROAD*.—Mrs. Mary Davies delivered an address entitled "Where are our Dead?" and afterwards gave clairvoyant descriptions.—D. H.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Morning and evening, addresses by Mr. Duncan Stubbs, of Cheddar, on "Doing Our Bit" and "What did Jesus Write?" Clairvoyance by Mrs. Greedy.—W. G.

READING.—SPIRITUAL MISSION, BLAGRAVE-STREET.—Addresses by Mr. Percy R. Street. Morning subject, "The Easter Message"; evening, "Spiritualism." 29th ult., Surgeon George L. Ranking, R.N., psychometrical and clairvoyant readings.—H. A. N.

SOUTHERN.—SEANCE HALL, BROADWAY.—Mrs. Neville's control gave enjoyable addresses on "Ministering Angels" and "What shall it profit a man if he gain the whole world and lose his own soul?" Her clairvoyant descriptions were greatly appreciated.—C. A. B.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, address on "Resurrection," also clairvoyant descriptions and messages by Mrs. Alice Jamrach. 29th ult., ladies' meeting, address and psychometry by Mrs. Bryceson. 31st, 8 p.m., address and clairvoyance by Mr. Wright.—E. M.

NEW PUBLICATIONS RECEIVED.

- "Glimpses of the Beautiful Shepherd." By OLIVE HOPE. 1s. net. Elliot Stock, 7, Paternoster Row, E.C.
- "Ruybroeck." By EVELYN UNDERHILL. Cloth, 2s. 6d. net. G. Bell & Sons, Ltd., York House, Portugal Street, W.C.
- "Diwan of Inayat Khan." Rendered into verse by JESSIE DUNCAN WESTBROOK. Cloth, 2s. 6d. net. The Sufi Publishing Society, 100D, Addison-road, W.
- "The Healing of the Nations and the Hidden Sources of their Strife." By EDWARD CARPENTER. 2s. net. George Allen and Unwin, Ltd., Ruskin House, 40, Museum-street, W.C.
- "Christianity as Mystical Fact, and the Mysteries of Antiquity." By RUDOLF STEINER. Third edition, revised and enlarged, edited by H. Collinson. Cloth, 5s. net. G. P. Putnam's Sons, New York and London.
- "Edison Behind the Times" and "How to Rebuild the Body." By ALICE HERRING CHRISTOPHER. 25 cents each. Christopher Publishing House, 1,140 Columbus-avenue, Boston, U.S.A.
- "Telepathy, or the Power of Thought Transference." "Clairvoyance: The System of Philosophy Concerning the Divinity of Clairvoyance." Both by J. C. F. GRUMBINE. Cloth, 2s. 6d. net. L. N. Fowler & Co., 7, Imperial Arcade, Ludgate Circus, E.C.

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Syllabus of Contents.

INTRODUCTION.

Difficulties in the way of the investigation.
Divergent results of investigators.
Attitude of public opinion represses publication.
This results also from the nature of the facts themselves.
The Intelligent Operator has to be reckoned with.
The investigator has little choice in the matter.
The higher phenomena are not susceptible of demonstration by the scientific method.
The gates being ajar, a motley crowd enters in.
We supply the material out of which this is composed.
No necessity to have recourse to the diabolic element.
Neglect of conditions proper for the investigation.
Agencies other than those of the departed.
Sub-human spirits—the liberated spirit of the psychic.
These have had far more attributed to them than they can rightly claim.
Specialism in Spiritualism.
Religious aspects of the question.
Needs of the age.
The place of Spiritualism in modern thought.

THE INTELLIGENT OPERATOR AT THE OTHER END OF THE LINE.

Scope of the inquiry.
The nature of the Intelligence.
What is the Intelligence?
Difficulties in the way of accepting the story told by the Intelligence.
Assumption of great names.
Absence of precise statement.
Contradictory and absurd messages.
Conditions under which good evidence is obtained.
Value of corroborative testimony.
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A spirit refusing to be misled by a suggestion.
A spirit earth-bound by love of money.
Influence of association, especially of locality.
Spirits who have communicated for a long period.
Child-spirits communicating: corroborative testimony from a second source.
Extremely minute evidence given by two methods.
A possible misconception guarded against.
General conclusions.
Personal immortality.
Personal recognition of and by friends.
Religious aspects.

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APPENDIX II.—On some phases of Mediumship bearing on Spirit-Identity.

APPENDIX III.—Cases of Spirit-Identity.

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- (b) Abraham Florentine.
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NOTES BY THE WAY.

The articles in the "Hibbert Journal" for April are mainly concerned with the chief topic of the time. The first article consists of the opening portion of Professor Bergson's famous address on "Life and Matter at War," and amongst other contributors to the central subject are Miss Evelyn Underhill, Count Keyserling and Maude Egerton King. We found especial interest in an article by Mr. L. P. Jacks on "The Tyranny of Mere Things," which recalls Emerson's saying, "Things are in the saddle and ride mankind." We have more than once in these pages referred to the fact that modern humanity has become machine-ridden, that the multitudes of ingenious and intricate apparatus ostensibly designed to simplify life have only increased its burdens and complications and tended to reduce men to a condition of serfdom. Mr. Jacks deals with the question with his customary ability, and finds in the state of "social unrest"—the activity of which is for the time absorbed in the War—not a rebellion of class against class, but a rebellion "of the human soul in all classes against the limitations set to its life by economic mechanism." It was Malvolio's pride that he "thought nobly of the soul." It is the shame as it will be the humiliation of some of the world's rulers that they have thought so ignobly of it that its protest has brought civilisation to the brink of ruin.

* * *

"The cult of mechanism," says Mr. Jacks, "has established itself in the innermost chambers of the human spirit," and he shows to what an extent it has come to dominate even our methods of thought. Before a mechanical system of criticism that creativeness which belongs to the spirit wanes. The carefully constructed theory takes the place of the spontaneously-generated idea. In such a survey it is obviously impossible to avoid a consideration of the great War. Mr. Jacks find in it one great redeeming feature: its fostering principle of militarism has held in check the advance of industrialism which was big with even greater afflictions for the world.

There is ground for hope in the very magnitude of the present calamity. All the nations involved in the struggle are learning the same lesson at the same time. All are engaged together in the bitter but salutary process of discovering their souls. . . . Whatever new wisdom, whatever vision of the weak spot in civilisation, is coming to ourselves as a result of the war, we may be very sure that the same wisdom, the same vision, is coming to our enemies. Realising this, may we not believe that beneath the fierce and cruel oppositions of the hour a profound principle of unity is at work?

* * *

Mr. Charles Herman Lea has issued a second and revised edition (largely re-written) of his book, "A Plea for

the Thorough and Unbiased Investigation of Christian Science and a Challenge to its Critics" (J. M. Dent & Sons, paper cover 1s., cloth 2s. net), with an additional chapter on the Report of the Clerical and Medical Committee on Spiritual Healing, and new Appendices, which latter fill considerably more than a third of the volume and include a host of testimonies to the value of Christian Science treatment. Mr. Lea notes as material facts omitted from the afore-mentioned report that the Committee made no attempt "to investigate 'Spiritual' healing as represented and practised uniformly, with admitted success, all over the world by Christian Science"; that the representatives of the Christian Science movement were not even invited to give any information or assistance to the Committee; and that the Committee entirely ignored the movement and its adherents "except that some of their conclusions seem covertly aimed at Christian Science leaders." These omissions, he affirms, render the document "not only entirely misleading, but absolutely dishonest, untrue and even hypocritical." He protests that the true facts as to Spiritual healing have not been placed before the public by the Committee, and pleads in the public interest for "a just change of attitude on the part of the representatives of the clerical and medical professions towards Christian Science and Christian Scientists."

* * *

We agree with Mrs. Besant's words of commendation in her introduction to "Varieties of Psychism" (Theosophical Publishing House, Adyar, Madras, 1s.). The author, Mr. J. I. Wedgwood, has, as she observes, treated his subject "with common-sense, as an evolutionary extension of our present faculties, with nothing supernatural about it, but an inevitable result of the evolutionary progress of the human race, carried on under inviolable laws." Mr. Wedgwood starts by drawing a distinction between a lower psychism and a higher psychism—the one a relic of the earlier evolution of man, the other an anticipation of the future development of the race. He pictures man's pilgrimage in matter as differentiating itself into three main stages: first, the gradual descent from spirit into matter; secondly, the period of deepest immersion in matter, the turning point ("the deeper the descent of consciousness into matter, the greater the power of precision in its working"); thirdly, the stage of the re-ascent from matter to spirit. It is in this third stage, we are told, that the higher psychism has its place; its significant feature, wherein it differs from the lower psychism, being that it only succeeds upon, and does not precede, the growth of intelligence. The distinction between psychism and mediumship Mr. Wedgwood admits to be difficult of precise definition:—

The general principle is that a medium yields himself to exanimate (or even incarnate) entities, and is subject to their control, whereas a psychic is one able to establish communication with the invisible worlds in virtue of his own faculties. As is usual in dealing with these questions of psychology, no hard and fast line of demarcation can be drawn between the two states—*Natura non facit saltus*.

Mr. Wedgwood does not find it easy to decide how far the term "mediumship" is applicable to some of the higher phases of occult phenomena, and after noting some factors to be taken into consideration, he says:—

If there is one moral to be drawn from these reflections it is the undesirability of condemning mediumship indiscriminately. And if this lesson had been taken to heart in the past we might have avoided much senseless quarrelling with the more high-minded and philosophical among the Spiritualists. . . . We may recognise the value of some of the higher phases of mediumship, without committing ourselves to any endorsement of the lower phases. And one of the best ways of dealing with the Spiritualist movement would be, instead of quarrelling with a number of earnest-minded people, to use all our influence to raise the level of mediumship and to improve the conditions under which it is to be exercised. There should be institutions like the temples of olden time, where the mediums can be trained and assisted; where they can pursue their calling free from that financial anxiety which is responsible for so much of the fraud that is prevalent, conscious and unconscious; where their surroundings can be made conducive in every way to moral and spiritual elevation; where their health can be carefully tended and their efforts regulated, so that the too common resort to physical plane "spirits" to restore depleted vitality may be obviated. In this way we should gradually abolish the lower conditions and forms of mediumship, where the helpless medium resembles a sink-pipe, down which astral refuse pours into the physical plane.

We have always gladly recognised the courteous and fair-minded attitude of Mr. Wedgwood towards our movement, but while, no doubt, such improved conditions for our mediums as would result in relief from financial anxiety are greatly to be desired, the training and regulation of which he speaks would have to be very carefully watched. Institutional life necessarily involves some curtailment of freedom, but mediums are not likely to welcome the idea of being treated like children in leading strings.

A GENERATION AGO.

(FROM "LIGHT" OF APRIL 18TH, 1885.)

Dr. Ashburner used to relate to Spiritualist friends that, when he was in full practice, he was one in forming the Life Insurance Company of which he was one of the directors, the qualification for which was his subscribing for a certain number of shares, quite compatible with the means derived from his extensive practice. The last call upon his shares, a thousand pounds, came after he had become impoverished by his practice having very much dwindled through the persecuting machinations against him, by pen and speech, as a mesmerist, by the orthodox. His wife would have raised the money upon her own property, but being vested in trustees it was unavailable. He tried to sell the lease of his house at Hyde Park Corner, but this required time. So on the evening before the day of payment he found himself still without the means. In the morning, very early, his servant roused him, telling him that a mounted messenger was below who would not say what his business was, only that it was urgent and he must see Dr. Ashburner himself. Bewildered, he hastily dressed and went down. The messenger, without getting from his horse, held out a brown paper packet and beckoned him. He told the servant to go and take it of him. "The man," said the doctor, "asked if I was Dr. Ashburner, and on telling him that I was, said that his orders were to deliver the packet only into Dr. Ashburner's hands. Seeing his determination, I stepped out and received it from him; and, without heeding my question as to who sent him, he immediately rode off. That packet contained new Bank of England notes to the amount of my need, unaccompanied by the least scrap of writing, and with them I saved my good name with my position."

ANSWERS TO CORRESPONDENTS.

R. D. (Cambridge).—An interesting comment, but its political flavour makes it unsuitable.

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING NEXT, APRIL 22ND,

WHEN AN ADDRESS WILL BE GIVEN BY

REV. J. TYSSUL DAVIS, B.A.,

ON

"MOCKERS, DOUBTERS AND BELIEVERS,"

Or "Some said it Thundered; Others, an Angel Spoke."

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate. Other friends desiring to attend can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

The concluding meeting of the Session will be held in the Salon on Thursday evening, May 6th, when an address will be given by Surgeon George L. Ranking, B.A. (Cantab.), M.R.C.S., L.R.C.P. (Lond.), on "The War: My Psychic Experiences." (Surgeon Ranking is now on active service with the Royal Navy.)

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, April 20th, Mr. A. Vout Peters will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour. Fee, 1s. each to Associates; Members free; for friends introduced by them, 2s. each.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Wednesday afternoons, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Wednesday next, April 21st, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Admission, 1s.; Members and Associates free. MEMBERS have the privilege of introducing one friend to this meeting without payment. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

PSYCHIC CLASS.—On Thursday next, April 22nd, at 5 p.m., lecture by Mr. W. J. Vanstone, Ph.D. Subject: "Originality: Self-Realisation, Creative, Corrective."

SPIRIT HEALING.—On Monday afternoons, Mr. Percy R. Street, the healing medium, will attend at the rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C. from 3.40 to 5.20, for diagnosis by a spirit control and magnetic healing. For Members of the Alliance only. Reduced fees as usual. Appointments to be made.

COUNCILLOR APPELYARD'S PAMPHLET.

Mr. Ernest W. Oaten, of Sheffield, writes:—

Attention has already been called to a little pamphlet recently issued by Councillor Appleyard (who has on a former occasion occupied the Alliance platform), entitled, "Where are our Valiant Dead Slain in the Great War?" Fifteen thousand of these were sold in Sheffield in about three weeks, and I ventured to suggest to the author that the brochure deserved wider circulation.

Mr. Appleyard has consented, if there is sufficient demand, to run into another edition (the third), and could supply societies with the same at 22s. per 1,000, or 12s. per 500, carriage paid. As the pamphlet sells at one penny, there should be an inducement to societies and others to aid their own funds as well as to propagate our principles. Letters should be addressed to Walter Appleyard, Esq., J.P., Endcliffe Crescent, Sheffield.

STUDY the human body; the soul is not far off.—CARMEL SYLVA.

LOVE AND WAR.

By GERALDINE DE ROBECK.

In the ultimate analysis war is a pitting of will against will, and in Nature shows itself in the will to survive, whereas in the individual it shows itself in ordinary dissension or quarrelling—in what is called “a war of words” or simple disputes about “points of view” and opinions. “Falling out,” in fact, means “going to war,” and we do so every day. Wherever there are wills in any way opposed there is war. In our bodies, too, there is war, and in the inorganic world there is also war—as between element and element, earth, air, fire and water. In the material creation there is perpetual warfare, and without an armageddon of the atoms we should have no material world at all. And yet Love and War are complementary! Love is the principle which attracts—the pull of gravitation—War the force which repels.

As atom is drawn to atom and yet repelled, through the power of attraction and repulsion, so will is drawn to will (almost with a desire to be opposed) and so we have Love—drawn and drawing—and hatred—repelled and repelling—expressed in war. I repeat there were, probably, no material world but for war—in the psychic sense—for out of the clash of wills, as out of the union of atoms, is born a new thing (either a new kingdom or a new body); and even as two men—most friendly disposed, perhaps—cannot be for any length of time in a room without some friction of the will arising between them (unless the one is absolutely neutral or passive in thought), so no two nations of the world can for ever remain side by side without some friction or magnetic disturbance being caused by their proximity; this magnetic disturbance being, of course, psychic gravitation. Even Love—the desire to conquer the affections of a beloved being who attracts yet is repelled—is in reality War! And so, hand in hand, War and Love have ever walked side by side through the ages! The very embrace of lovers is a sort of mystic battle—an attack on the one part, a surrender on the other; and the coalescing of the wills in the supreme union is fraught with a danger to life which the early peoples recognised, and hence the sanctity of marriage, and its sacredness! I must be understood, here, to refer more to dangers attending the *psyche* than the human being.

In the inorganic world the union of atoms—chemical affinities—is a battle of the most ferocious and relentless type, and from it springs a thing so new and unlike the coalesced affinities themselves that the order of things is changed in the inorganic world thenceforth and for ever. A child is born—the offspring of Love and War.

Everywhere, therefore, in the visible universe we find attraction and repulsion—centrifugal and centripetal forces—and of these are born Love and Hate. Love is the origin of life; Hate the parent of death; and therefore, again, the two most mighty things on earth, and the most terrible, are Love and War. Be it understood, however, that I speak here of the love that is best called desire—not of ideal love which seeks nothing and gives all, but of the all-compelling attraction which is at the root of all love of property. The war of rapine was, of course, the earliest form of warfare, and began before the animal and human kingdoms were known upon earth. It had its origin in the need of food, and the vegetable kingdom supported itself upon earth by making raids on the mineral kingdom in order to keep its place in the material creation. In like manner the animal kingdom preyed upon the vegetable kingdom, and, in order to sustain itself, would also wage war on its own kind, so that the carnivora devoured the lesser animals in order to hold the supremacy. A visit to the Natural History Museum will prove to anyone that the wars of man are almost petty in comparison with the wars of Nature, every species having to protect itself—by mimicry or by colour-adaptation—against every other species. The great armoured beasts resemble almost the modern forts—ready to withstand any aggressive attack on the part of the enemy and to deal death without mercy or quarter. Think of meeting the great blue shark or the giant squid or the sword-fish in single combat if you were a “little power” in the animal kingdom! Why, the very sight of a small octopus must be enough to terrify the life

out of some species of small-fry! Likewise, we could not keep our bodies alive unless we waged war, perpetually, on the elements, the mineral, vegetable and animal kingdoms; and if big nations to-day seek to devour their smaller neighbours it is, doubtless, in order that they may remain big bodies and assert the supremacy of their will. Give War another name, then, and it will not appear so hideous; it may even appear natural, and in its place in the scheme of things, just as appetite is! Appetite is the outward and visible sign of the “instinct of self-preservation.” There is not an hour of the day when my body is not waging war against some element in the material world, and if I desire greater comfort, greater luxury, greater freedom, further growth and greater supremacy as a human being, why I go to war! My subconscious will decides whether I am to survive and fight or surrender and die! My will opposes itself to the wills of those who would have me grow thin or more humble and subservient, more silent or more abstemious in any way! For this reason the saint practised humility, abstinence and poverty (in every sense of the word), and, by starving his body and denying himself pleasure, ease, progeny and anything like a place in the world, proved to his brethren that his kingdom was not of this world and that he abhorred all wars but those of the Spirit—of good fighting against and overcoming evil! This is why to call any war a Christian war, unless it is a religious war, is a misnomer.

The origin of war, therefore, is to be found in *duality*—in the attraction and repulsion of atoms and the struggle for existence—just as the origin of love and marriage is. The battles of primitive men were, in all probability, all based on the instinct of self-preservation (the fittest surviving in proportion as they succeeded in obtaining the most food and the greater number of mates); therefore early wars were either the outcome of jealousy or of raids on property. Just as animals have some sexual or economical reason for snarling and biting, so primitive man had either a sexual or economical reason for his wars. But as he grew civilised and superstitious, opinions, ambition and finally religion and a desire for advancement took the place of jealousy and cupidity in his mind, and to-day profoundly altruistic and humanitarian motives drive nations to war one against the other, and it is no longer for mere reasons of greed, spite or savage ferocity that war is declared and the lives of men and the progress of trade or science sacrificed! It is in defence of great causes, whether the suppression of evil or the promotion of good, that most modern wars are undertaken—so we are told, and so we, indeed, hope!

Note one thing, however, in passing. It is man (the male) who fights—woman, excepting on rare occasions, sits still. Here we have the law of attraction and repulsion again, or rather anabolism and katabolism—Love and War! So the anabolic wealth of the world is scattered and new nations, new things built up out of the ruins of the old. While man cuts, hacks, snips and worries at his work of converting raw material into enduring substance, woman attracts, amasses, hoards and draws in, in order to stock the world with human material. Therefore women naturally hate, or should hate war, although, according to the attraction of opposites, it is the war-like side of a man's nature which attracts her, magnetically. In like manner, man secretly loves war, although his unconscious desire, when destroying, is to improve by shaping anew! The whole idea would be incongruous were it not for the profound metaphysical fact that, ultimately all things are one—the game the Absolute is playing in the world of phenomena is so stupendous that its atoms cannot conceive what its purpose is, and we are those atoms!

Wars, therefore, there have been ever since life began upon earth, just as there have been tempests in the heavens and cataclysms in the cosmos that, from the point of view of the scientist, are of much greater moment to creation than the petty battles waged upon earth between peoples speaking different languages and having divergent interests. But to say authoritatively that war (as we know it) will never cease in the world is to predicate vainly, for man (the fighter) is himself changing, and race-feeling may not always be as strong as it is to-day. Very highly evolved people are generally cosmopolitan at heart, and the futility of war appears to them to necessitate its

obsolescence, for growth is impossible without unity, and the powers at war are unequal against the odds of evil. The world has, indeed, many "new and strange" things to see yet, and universal peace is quite as possible as is perfect man!

But as long as the love of war—of destruction—is fostered in the hearts of boys by "games," so long will the young male of the human species "think war," and the sum of all "thinking" being expressed, as effect, in action, unless a hatred of bloodshed be inculcated in the young mind how can man love peace? All games, it should be remembered, that are not, as Karl Pearson points out in his essay on "Woman as Witch," fossils of some form of marriage custom, are battles in miniature, therefore Love and War are taught in the nursery as the "game of life." Here all little girls are taught to be "little wives and mothers and sweethearts." Their toy in chief is the doll—a tiny image, originally, I believe, of Astarte, the Goddess of Love. Boys, on the other hand, are taught perpetually to be aggressive, to make horrible noises with drums and whistles, and to brandish toy swords or build fortresses; they play at war, and their toy in chief, as a rule, is a miniature weapon. No effort is made, in very early youth, therefore, to make man a gentle being. At adolescence a change, however, is made in his upbringing, but it comes too late. He is taught now to be religious, to love peace, and to "attempt the ascent of the ladder of perfection." What wonder, though, that the sword has more attractions for him than the cross. Only on his deathbed, perhaps, can the would-be convert realise that Christ—whom he professed all his life to follow—said: "Put up thy sword." The Jewish God was a "God of battles" indeed, but Christ was the "Prince of Peace": deny this who dare, it is the truth.

But just as man, in order to hold his own on the material plane, must for ever, in his body, be waging war against invading forces (in his tissues against parasitic diseases and poisons of various sorts, and in his blood against the predaceous microbes of disease and the invisible legions of death and senile decay), so nations, in order to continue to exist in peace and prosperity, must be ready for war and prompt to take action when this peace is threatened, and it is very probably a fact that for many generations to come war will be inevitable and one of the most to be dreaded of the facts of life on our planet, at least. Therefore a state of preparedness for defence is a *sine qua non* of advancement and of national prosperity.

It is rather a humorous thought that in my body just now, even as I write, a state of war prevails—my red corpuscles, aided by the scavenger guards (leucocytes or phagocytes), are fighting an invading army of germs foreign to my system, whose presence in my midst seriously threatens the prosperity of my little kingdom. Perhaps these germs are tubercles—the very lowest form of vegetable life, I am told—and if it were not for my armies I should very soon—perhaps in a month or so—cease to be a human body, but mere material for the breeding of more germs. I pray that the soldiers of my blood (the red and white corpuscles) may defend my throne (the heart), and in every way I assist them with my mind (which is a sort of Pope in this secret realm), but well I know that should enemies of my own household spring up and in their turn take the upper hand (the devouring white corpuscles, for instance), I should soon cease to exist as a power at all on the material plane, and I tremble lest pernicious anæmia (or internecine warfare) put an end to my temporal existence ere that has been properly nurtured in me which is to slip, eventually, out of the body and rise triumphantly to the skies, having no need of warfare more in order to preserve existence and a hope of Eternal Life!

O LORD, Thou knowest how busy I must be this day. If I forget Thee, do not Thou forget me. (March on, boys!)—LORD LINDSAY before Edgehill.

THE USES OF HYPNOTISM.—By means of hypnotism, a London specialist has succeeded in partly restoring the memory of a young man who was found near Caterham unable to give any account of himself. The lost man, whose name is Ralph Whyte, was placed under hypnotic influence, and in that condition induced to write down an address which enabled the police to trace his friends. The hypnotist, it is stated, was Dr. A. F. Hertz, M.D., one of the assistant physicians of Guy's Hospital.

A SUPRA-MUNDANE EXPERIENCE.

Mrs. Lucy A. Rose Mallory, the editor of the "World's Advance Thought" (Portland, Oregon), gives in her magazine the following remarkable record of a personal experience:—

This experience came to us early one summer morning, the year of the great Exposition in this city, 1905. This was remarkable experience, because we had a witness to testify for us that it was not an illusion of the senses.

When this condition came upon us it began with a peculiar feeling on top of the head and went all through the body. When this sensation had passed through the body, we had no control of it. It was immovable, but the mind seemed to be more alert than when we were normal, and there was another one of us with a lovely body, and a mind superior in every way to the one we used every day. We have had these experiences since memory serves us, but this is the only time we ever made another person see us in the spirit form. When these experiences come, the spirit body either goes as we will it or it acts without our will. We say it goes, but there is no sensation of going—we find ourselves in different places. If we think of a place we are there. This time we visited many places without willing to do so, and when we saw persons we would speak to them, for we are perfectly conscious in this condition, and are always trying to see if we can make an impression on others.

We had accosted several persons, but could not get their attention, until we found ourselves in a room where there was a woman putting dishes on the table. We said to her: "Can you see me? I am here in spirit." The first time we spoke she did not heed; but we tried again with all our strength, and then she dropped the dishes, and ran out of the room. After this, we were where several men were going to their work, and one man was some little distance behind the others, and we spoke to him and said: "Will you please tell me where I am?" And he pointed to a place that I could see, and said, "That is New Whatcom over there." Then we told him that our real body was in Portland, and if we were really talking to him would he write us at our address in Portland, and the next day we received the following letter:—

Mrs. Lucy Mallory: I write to know if such a person as you came to this place and spoke to me. A woman, who told me she was you, spoke to me and gave me your name and address in Portland, Oregon, and told me to write. If you are that person write to me at Denver and tell me all about it. I go to-night to Denver.—ANDREW HOBY.

This letter proved to us that we really were in the consciousness of that man, in a body that could be seen, and had a voice that could be heard. As we said before, these experiences have come upon us at times since we were a mere baby; but never before have we been able to make ourselves heard or seen.

What causes this condition to manifest we do not know. It never comes when we are thinking about it, and we can at a time, by making the effort, throw it off; but we cannot hold it any longer than it chooses to remain. It is a most delightful experience, and we would keep it with us most of the time if it were possible to do so.

When this condition is upon us we seem to have two brains, and we certainly do think with both minds independently; but the mind that acts in the spirit form knows the thoughts that are in the mind of the physical body, and it can see the physical body, no matter how far away it may be. The spirit "me" includes the physical, but the physical does not cognise the spirit—it does not see the spirit form unless we place the spirit body within range of the vision of the physical eyes. The moment we make the slightest movement with the physical body, the spirit form has disappeared. Whence it came from or where it goes we do not know. It seems to be instantly snuffed out, just as it suddenly came apparently out of the ocean of life, and with a very superior mind and body to the one that is with us all the time.

We have never seen or heard of any who have these experiences, neither do we know how or why they come to us, but we do know that they bless us wonderfully, and we wish you could all have them. They leave a glory that does not depart from us. So many are coming and going, and so few are entering in.

IMPRESSIONS OF SOUTH WALES.

BY HORACE LEAF.

Mediumship is largely temperamental. Psychics are usually nervous and sensitive. This no doubt arises from a condition of mind and body essential for the receiving of spirit impressions, or for the withdrawal of those elements necessary for physical forms of psychic phenomena.

Temperament is greatly influenced by environment. National temperament is almost entirely due to the temperature and nature of the country. That is why the inhabitants of the eastern hemisphere differ so widely from those of the western. People living in mountainous districts are invariably wiry, combative, and capable of great endurance; they reflect in their manners and appearance the topographical peculiarities of their surroundings. Psychic powers usually prevail in such districts, and that is no doubt one of the causes why Celts are so mediumistic. The second sight for which the Scots are noted is found chiefly in the Highlands. This is also the explanation of the great number of natural psychics in South Wales, where it is believed the best representatives of the earliest inhabitants of Wales are to be found.

It is in the valleys (Rhondda, Tredegar, Taff Vale, &c.) that the purest Welsh are found. The cosmopolitanism of the large towns, such as Cardiff and Newport, has greatly modified the natives; besides, most of the large towns are built on plain. Two characteristics, however, are still very prominent in all the Welsh, whether rural or otherwise, namely, their love of music and emotional religion. It is only necessary to hear a Welsh congregation sing to realise how justly they deserve to be called a nation of singers. Their native language is admirably suited to that purpose; it is smooth, musical and phonetic. Dafydd ab Gwilym might never have been the greatest love poet "in all literature" had he sung in another tongue. The language is especially rich in hymns of great beauty, some of which are so popular they may almost be called national hymns. Hymns are sung, even by the irreligious, in preference to secular airs.

Wales has always been a stronghold of religion, and probably the proportion of the people attending religious services is greater in this nation than in any other Protestant nation of the Empire. At Pontypridd, situated in the middle of the valleys, are still to be seen certain stones formed into the shape of a great serpent, with the rocking stone in the centre, connected with the worship of the ancient Druids. To the Celts the term Druid included not only their own hierarchy, but also wizards, magicians, and professors of occult science. How Nature repeats itself is shown by the existence of a flourishing Spiritualist society in Pontypridd not far from an ancient Druidical worshipping place. There is probably a good deal of resemblance between modern trance addresses, clairvoyance and psychometry and some of the practices of the old wizards and magicians.

It would be wrong to accuse the Welsh of being merely sentimental in religion. In this respect they are curious; they are themselves emotional, but they prefer others to be reasonable. This is one of the reasons why Spiritualism is growing so well among them, for they combine reason and sympathy in proportions helpful to the production of psychic phenomena. There is probably a greater proportion of well-developed psychics in the Principality than elsewhere. Many of them are natural seers but even when it is necessary to develop systematically they attain a high standard in a short period. If all the accounts are true, in Wales may be found some of the best mental psychics. Unfortunately they are very diffident, and can only with great difficulty be persuaded to exercise their gifts publicly.

Physical mediumship is as scarce here as elsewhere. In all the valley regions there appears to be only one accomplished physical medium, a gentleman whose phenomenal results are excellent, including the independent voice and apports. The same cause retards this phenomenon here as in other places: the absence of suitable conditions. Few people are willing to sit in absolute darkness at all, let alone for a lengthy period, and as the elimination of light is imperative in most cases the gift is seldom discovered.

In some respects the valleys are ideal for mediumship.

The air is bracing and most of the towns are built upon the hillsides high above the sea level. They are near the West Coast from whence blows the salubrious West wind. Then there is none of the hurry which characterises most town life, but a slow, calm, easy-going method of living. Unfortunately, mining, the principal industry, detracts largely from these advantages. Eight hours a day digging coal in every possible posture, and often in great heat or wet, and always in danger of injury from "falls," is not conducive to the development of psychic powers. Yet most of the mediums are miners, or their parents were; this, however, only illustrates the powerful nature of the gifts.

Their natural love of music is a great help. Harmony is essential to good psychic results; and if it is innate, as it is with the Welsh, it aids mediumship. The musical sounds produced through the mediumship of the Rev. Stainton Moses, although harmonious, were never "more than single notes or isolated passages." This the spirit entities attributed to the medium's unmusical organisation. It is, therefore, not improbable that a love of music improves the powers.

One would expect that a people so psychic as the Welsh would readily embrace Spiritualism and the movement be much stronger among them than it is. Their strong religious devotion, binding them to the ancient faith, is, however, a powerful deterrent to any new belief. Once persuaded to examine the claims of Spiritualism they soon become enthusiastic converts. It is difficult and slow work to break down the bias theology has given them, but it is being done and the Cause grows stronger every year.

PHENOMENA ANCIENT AND MODERN.

A CURIOUS PARALLEL.

After reading Mr. Angus McArthur's address, which shows in an interesting and scholarly way the parallelism between the teaching of St. Paul and the lessons of modern Spiritualism, it may be not uninteresting to compare the two incidents recorded below, which connect St. Peter with two famous American mediums:—

DECLARATION AND AFFIDAVIT.

PRISON OPENED BY THE ANGELS.

Be it known to all people, that in the seventh month A.D. 1859, we, the undersigned, were imprisoned, in the common jail, in the city of Oswego, N. Y., on account of propagating our religious principles, and that after twenty-nine days of our confinement, at evening, when we were all in our prison-room together, as we had just been locked in by the jailer, we having truly answered to his call, a voice spoke and said, "*Rand, you are to go out of this place this night. Put on your coat and hat,—be ready.*" Immediately the door was thrown open, and the voice again spake and said, "*Now walk quickly out and on the attic window yonder, and let thyself down by a rope, and flee from this place. We will take care of the boys.**" There are many angels present, though but one speaks." The angelic command was strictly obeyed.

That this, and all this, did absolutely occur, in our presence, we do most solemnly and positively affirm before God and angels and men.

Subscribed and sworn before me, this first day of August, 1859. [Signed]

JAMES BARNES, Justice of the Peace.

IRA ERASTUS DAVENPORT,
LUKE P. RAND.

ACTS, CHAP. XII.

And behold the Angel of the Lord came upon him, and a light shined in the prison, and he smote Peter on the side and raised him up, saying: "Arise up quickly." And the chains fell off from his hands. And the Angel said unto him: "Gird thyself and bind on thy sandals." And so he did. And he saith unto him: "Cast thy garments about thee and follow me." And he went out and followed him.

N. G. S.

* Ira and William Davenport.

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FAITH, FEAR AND FOOLISHNESS.

The French proverb which tells us that mediocre minds usually condemn all that which passes their comprehension has an application not altogether unflattering to mediocrity. The mediocre mind, in short, is acting on a very natural instinct of self-defence. It is afraid of being shaken out of its self-complacency, of being thrust rudely forth from its accustomed round of thinking. The reformer, the man or woman fired with a new idea, is occasionally moved to denounce the mediocre mind as something hostile and malicious. It is the "enemy," the lion in the path. It is a very apathetic enemy, and very unlike a lion. If it becomes hostile at all, it is acting not under the impulsion of courage but of fear. It does not want to be disturbed, and snarls ominously when the new idea is thrust on its attention. It is not the idea in itself that is distasteful—it is what it implies: disturbance of mind, re-arrangement of mental furniture, the trouble of considering problems hitherto kept at a comfortable distance. It happens not infrequently that the class of persons to whom the term mediocrity is applied is not at all mediocre in mental attainments—it is only mediocre in energy, moral courage and independence of thought. So it comes about that some who are hostile to the idea of Spiritualism may stand high in their particular vocations, people of skill and efficiency. These are the people who are sometimes moved to vehement opposition, for they discern in its claims something that threatens the order of things which enables them to flourish. The fears inspired express themselves in a malignant intolerance, a desire to persecute and to suppress the supporters of the new doctrine and the doctrine itself. By the character of the opposition we may gauge the nature of the thing opposed. In its war against Error, Truth never adopts, or needs to adopt, unworthy weapons. Fear, in its frenzy, throws all the rules to the winds. It will resort to every means, fair or foul, to hold the invader in check. It is inspired not with the courage of a good cause, but the panic born of the consciousness of a bad one that cannot be defended without resort to all the arts of malicious cunning.

The good cause generates not only courage but faith. Some few who with highly illuminated minds have discerned the eternal principles of Nature, seeing the path clearly before them, have passed almost beyond the need for confiding in the reality of things unseen. They have

read the riddle of the ages and have thought the Universe into intelligibility. But for the most of us the mainstay of our courage must be faith in the great mysteries, whatever of assurance and of knowledge we may possess of the smaller ones. For Foolishness is abroad with its tales of terrors and phantoms and adversaries by the way. Its imagination peoples the darkness with myriad spectres. There are pitfalls and precipices, and it is impossible to proceed without a guide-book or a system. It appears on investigation that there are a great number of guide-books and systems so complex and contradictory that the intending traveller, if he is at all gifted with faith and courage, concludes that it will be simpler to choose the road than to choose the book, and to act on the dictates of reason and good sense rather than on the counsels of pedantry. By the time he has travelled a good portion of the way, he makes the discovery that most of us make in the long run—that the goblins are mainly compacted of mist and moonshine, that the terrors exist only in the apprehension and speedily dissolve in the light of reality. He discovers that the world is under law, and that the law has no terrors except for the law-breakers. When he comes to any region from which he is warned off by fences and notice-boards eloquent of pains and penalties for the unauthorised trespassers he knows that he is in the province of monopoly and self-interest. When they erect their "Danger" signals he knows that it is the danger to them and not to him that is feared. Self-preservation is the impulse, rather than any fine spirit of altruism.

But while the devices of the fearful ones may produce in us a mild cynicism, we should not be severe on them. And we may even consider more carefully the accusation of mediocrity which is carried in the maxim we have quoted. Mediocre minds? It is a question whether any mind is mediocre in every respect. The late Mr. Labouchere told the story of a youth who was found to be an utter dunce in apparently every direction. In despair his friends sent him to sea, and then his one gift unexpectedly disclosed itself. He had a genius for the whale fishery! "Fool" is a term of loose and indiscriminate use. The illiterate carpenter is a fool to the glib scholar. But when it comes to making a table or a chair the positions are reversed. And it may even happen that the uneducated man is found to possess a quickness of perception and a precision of judgment denied to his highly educated brother who may foolishly regard him as a fool.

It would seem, then, that with the effort to bring the knowledge of its spiritual destiny to a doubting world there must be combined breadth of view, tolerance, sympathy, a recognition that hostility is more often based on fear than on hatred. And faith is needed in that direction also—faith in humanity, a faith which cannot fail or falter when humanity is realised for what it is—the budding of that which is to flower eternally. In that realisation will be found not only the sure warrant of faith, but the unfailing antidote for fear, and the wide outlook which sees how the wisdom of life turns even foolishness to world uses.

THE CHOICE.

On the bough of the rose is the prickling briar;
The delicate lily must live in the mire;
The hues of the butterfly go at a breath;
At the end of the road is the house of death.

Nay, nay; on the briar is the lovely rose;
In the mire of the river the lily blows;
The moth it is fair as a flower of the sod:
At the end of the road is a door to God.

—EDWIN MARKHAM in the "Nautilus"

GEORGE FOX: PSYCHIC, MYSTIC AND FRIEND.

By MR. L. V. H. WITLEY.

An Address delivered to the Members, Associates and friends of the London Spiritualist Alliance on Thursday evening, April 8th, 1915, at the Salon of the Royal Society of British Artists, Mr. Henry Withall, acting President, in the chair.

THE CHAIRMAN in introducing the speaker said that when, some sixty or seventy years ago, a very great effort was made on the part of the spirit world to prove to mankind the continuance of existence beyond the grave, many Spiritualists came to the conclusion that that was the first instance since Bible times of communication from discarnate beings. Such, however, was not the case. All down the ages there had been communion between the spirit world and ourselves. The only difference was that we had been brought into a more conscious realisation of the fact. In the interesting series of lectures which some of his hearers were attending at the rooms of the Alliance on the psychic aspects of religious life in some of the old countries, they had learned that the people then were far more psychic than they had been till quite recently. Religion with them was a real thing and we could hardly say that such was the case in the present day. People went to churches and chapels, but we could not say that religion was the moving spirit in their lives. So we could understand that the spirit world realised the need of a great effort to manifest its existence, which was duly made, but he rather thought that the phenomenal methods of communication were somewhat abnormal, and that the more normal way of communion with our spirit friends was during our sleep hours. We found through almost all the great religious movements of the world that the primary impulse had come from the spirit side. When Mr. Witley was last with them and gave his interesting address on Joan of Arc, they learned how she had the faculty of hearing and seeing on the spiritual plane and bringing back into her daily life the impressions she had received. George Fox did his great work under spiritual inspiration, and they would hear from the lecturer the details which would make Fox to them not only a character in history, but a living personality.

MR. WITLEY said: Each age of human history presents outstanding men who are at one and the same time the products of the hour and the prophets of the hour. The age produces the man and then the man presents or represents the age. The welter of civil and religious strife in the England of the middle of the seventeenth century has given us the heritage of three of the greatest of Englishmen: Cromwell, the Soldier and the Protector; Milton, the Statesman and the Poet; and George Fox, the Mystic and the Friend. Not that Fox was the only mystic of the three. Lord Rosebery, at the unveiling of the statue of Cromwell in the House of Commons, spoke justly of the great Protector as "a practical mystic." Milton, too, could not have written his immortal works without more than a touch of mysticism. But great as were the attainments and achievements of Cromwell and of Milton, George Fox, in the purely spiritual realm, was head and shoulders above them both.

It was the time of the Petition of Right, of the Grand Remonstrance, and finally of the taking up of arms to maintain and to enlarge the rights and liberties of the people. It was the last dying struggle (in England) for the obsolescent doctrine of the divine right of kings as against popular self-government and the principle that those who pay the piper should call the tune. Significantly enough, the bearers of these three great names were all on the popular side. They all stood, not for the divine right of kings, but for the divine right of the common man; and they all stood for liberty and progress—Cromwell for civil liberty, Milton for intellectual liberty, and Fox for religious and spiritual liberty. Those were great days to live in, yet not so great as those of the present generation; although we must bear in mind that the greatness of these days is what it is by reason of the greatness of those days. Cromwell's name, especially in times of martial stress and military strain, still has charm and power; we like to think of him as the type and symbol of the best Englishmen of his day, and we like to believe that something

of his spirit still lingers with us or within us to-day. Especially since the outbreak of the present war has the name of Cromwell been on our lips and in our hearts.

And yet I hold that, mystically and spiritually, George Fox was greater than Oliver Cromwell. Great and noble as is the heritage which Cromwell left us, the influence of George Fox and the heritage which he entered into, and which he passed on to the race, is yet greater—greater in its significance, greater in its scope—just because the spiritual and the eternal must always transcend the temporal and the transient. I must not stay at this point to compare or contrast the life and the testimony of Cromwell (the man of the sword) with the life and testimony of Fox (the man of the spirit), especially as there will be more than enough to occupy our time and thought if we confine ourselves to Fox and to the great Society of Friends which he founded—a society which, established amid opposition and obloquy, has long since won its way to universal honour, if not as yet to universal agreement.

Quakerism, perhaps, will never be the religion of the many: on the one hand, it touches the ethereal and the eternal in a way to which few can aspire; and, on the other, it takes up and glorifies the meanest things of life in a way which few can realise; but as the result of a good deal of study, I can agree unhesitatingly with the opinion that, even if Quakerism will never be the religion of the many, it will do the next best thing—it will help the few to help the many.

The attitude which I have adopted in dealing with Fox and with Quakerism may be described as that of "a friend of the Friends." One does not need, of course, to put on blinkers (or even rose-coloured spectacles) when one is dealing with historical facts and personalities, and fairness and squareness of judgment and of perspective is not to be obtained by ignoring defects or faults; yet one must bring the spirit of sympathy, as well as the spirit of criticism, to bear if one is to learn the most and the best that is to be learned concerning any human being, or any human institution.

It will be remembered how scathingly and witheringly Thomas Carlyle speaks in his "Letters and Speeches of Oliver Cromwell" of the odium which had been fastened so unjustly upon the memory of the Protector. In so far as I can, I want to follow Carlyle's example in relation to Cromwell; that is, to let Fox speak for himself.

Fox's "Journal," like "The Confessions of St. Augustine," Bunyan's "Grace Abounding to the Chief of Sinners," or John Wesley's "Journal," is one of the greatest religious autobiographies and classics ever written. (It can be had now in abridged form for one shilling, and everyone at all interested in mysticism, or for that matter, in morals, should read it.) The fact is, Fox had an overwhelming power and presence, like one of the ancient prophets. Alike in his spoken and in his written word, he reminds us of such prophets as Amos, Jeremiah, and Hosea, and this is not altogether surprising when it is remembered that the probability is that practically the only book he ever read or studied was the Bible. One may recall, too, in passing, that in those days, when people rejoiced in such names as Praise-God Barebones, they lived in the religious atmosphere of the Old Testament as much as, if not more than, in that of the New.

Not that Fox was limited in any way to the Hebrew or to the orthodox Christian point of view. As a matter of fact, he was reckoned very unorthodox by the orthodoxy of his day. It was a time when language was plain and unsophisticated, when a spade was still called a spade and not an instrument for the promotion of the processes of agriculture. There were great discussions and disputings, and tracts and pamphlets, as well as verbal arguments, hurtled through the air like so many darts and arrows. The titles of these pamphlets were strange and fearsome, although to-day not only the titles but possibly the arguments used would simply provoke a smile. In 1656 a Baptist tract was issued bearing the title, "The Deceived and Deceiving Quakers Discovered. Their damnable heresies, horrid blasphemies, mockings, railings, unparalleled deceit and dishonesty laid open," and so on. Needless to say, the Quaker doctrine and practice of non-resistance did not involve that such attacks as these should be taken "lying down."

But Fox himself lived in a sphere and on a plane where neither heterodoxy nor orthodoxy counted greatly. The more one studies the life and experience and teaching of the man, the more wonderful does he become. If God be the great Reality, then Fox lived in touch not simply with thoughts and ideas concerning Reality but with Reality itself. No greater misjudgment could be made than such a criticism as that of Macaulay, that Fox was a fanatic, an ignoramus, and little better than an idiot. In those realms where Macaulay could but theorise, be it ever so grandiosely and grandiloquently, Fox was *facile princeps*—he not only knew, but he knew that he knew; and this was obvious not only to himself but to those who heard him. It would be difficult, indeed, to find a man in the whole of human history—save only Jesus Christ Himself—who lived at one and the same time in such direct and immediate consciousness of the presence of God and in such daring and unflinching obedience to what he conceived to be the will of God.

Dr. Richard Maurice Bucke's striking book on "Cosmic Consciousness" gives various instances (including Moses, Gautama, Socrates, St. Paul, Shakespeare, Jacob Behmen, Swedenborg, William Blake, H. D. Thoreau, and Edward Carpenter) of those in whom "cosmic consciousness" has manifested itself in greater or lesser degree. Dr. Bucke has made at least one most important omission. Cosmic consciousness he defines as "a consciousness of the cosmos, that is, of the life and order of the universe. Along with the consciousness of the cosmos there occurs an intellectual enlightenment or illumination which alone would place the individual on a new plane of existence. To this is added a state of moral exaltation, an indescribable feeling of elevation, elation and joyousness, and a quickening of the moral sense. With these come what may be called a sense of immortality, a consciousness of eternal life—not a conviction that he shall have this, but the consciousness that he has it already." Of all these definite marks and signs of "cosmic consciousness" George Fox gave much greater evidence than many of those included in Dr. Bucke's list of instances of its possession.

Fox lived in an age of extraordinary struggle and strife, social, political and martial, yet he dwelt almost entirely in a sphere apart from them, or rather, above them. The Civil War, the Commonwealth, the Restoration, the Revolution, these were as nothing to him compared with the revelation of the truth which he believed himself to have received from God Himself. Born in July, 1624, at Drayton-in-the-Clay (or Fenny Stratford), in Leicestershire, of a father whom the neighbours called "Righteous Christer" and a mother who was "an upright woman, of the stock of the martyrs," he tells us that—

In my very young years I had a gravity and staydness of mind and spirit not usual in children. When I came to eleven years of age I knew pureness and righteousness, for while a child I was taught how to walk to be kept pure. The Lord taught me to be faithful in all things, and to act faithfully two ways, *viz.*, inwardly to God and outwardly to man, and to keep to Yea and Nay in all things. Afterwards as I grew up, my relations thought to make me a priest; but others persuaded to the contrary: whereupon I was put to a man, a shoemaker by trade, but who dealt in wool and was a grazier, and sold cattle; and a great deal went through my hands. While I was in that service I used in my dealings the word Verily, and it was a common saying among people who knew me, "If George says Verily, there is no altering him."

When I came toward nineteen years of age, the Lord said unto me, "Thou must forsake all, both young and old, and be as a stranger unto all." Then at the command of God I left my relations and broke off all familiarity or fellowship with old or young. I passed to Lutterworth, thence to Northampton, thence to Newport Pagnell, whence I went to Barnet. During the time I was at Barnet temptations grew more and more, and I was tempted almost to despair. I was about twenty years of age when these exercises came upon me, and I continued in that condition some years, in great trouble, and fain would have put it from me. I went to many a priest to look for comfort, but found no comfort from them.

From Barnet I went to London, and was under great misery and trouble there. I returned homewards into Leicestershire again, and when I was come down, my relations would have had me marry, but I told them I was but a lad and I must get wisdom. Others would have had me into the auxiliary band

among the soldiery, but I refused. Then I went to Coventry, and after some time I went into my own country again, and was there about a year, in great sorrows and troubles, and walked many nights by myself. Then the priest of Drayton, the town of my birth, whose name was Nathaniel Stevens, came often to me, and I went often to him.

Nathaniel Stevens was hardly the man to help a soul in the spiritual condition or position of George Fox. He was great in Apocalyptic literature, one of his works being termed "A Plain and Easy Calculation of the Name, Mark and Number of the Beast." He was, furthermore, a thorough believer in the Calvinistic doctrines of the utter depravity of man and of election and reprobation, and he wrote "A Threefold Defence of the Doctrine of Original Sin." George Fox was not so much concerned, perhaps, about his own depravity or destiny as he was made miserable by the thought of the evil in and of the world around him.

With all naiveness and naturalness, Fox tells us of the different ministers to whom he went for spiritual counsel, and how one after another failed to help him. One advised him to "take tobacco and sing psalms." "Now, tobacco," says Fox, "was a thing I did not love, and psalms I was not in a state to sing; I could not sing." Another "was in a rage, as if his house had been on fire," because, as they were walking and talking together in a narrow path in the garden, George chanced to set his foot on the side of a flower-bed. Still another "would needs give me some physic, and I was to have been let blood; but they could not get one drop of blood from me, either in arms or head (although they endeavoured to do so), my body being, as it were, dried up with sorrows, grief, and troubles." These "were so great upon me," he says, "that I could have wished I had never been born, or that I had been born blind," and this not because of any consciousness of the heinousness of the evil in his own heart, but "that I might never have seen wickedness or vanity; and deaf, that I might never have heard vain and wicked words or the Lord's name blasphemed." Little wonder that, to such a soul, ministers who could think to heal its wounds so lightly should be found, as he puts it, "miserable comforters. I saw they were all as nothing to me, for they could not reach my condition." It is hardly surprising, perhaps, following on these experiences, to have Fox's testimony that "as I was walking in a field on a First-day morning, the Lord opened to me that being bred at Oxford or Cambridge was not enough to fit and qualify men to be ministers of Christ."

Other "great openings" came to him, yet he did not at once enter into full light and freedom; "great trouble and temptation came many times upon me," he says, "so that when it was day I wished for night, and when it was night I wished for day. I fasted much and walked abroad in solitary places many days, and often took my Bible and went and sat in hollow trees and lonesome places till night came on; and frequently, in the night, walked mournfully about by myself. During all this time I gave myself up to the Lord, and travelled up and down as a stranger in the earth, which way the Lord inclined my heart. I kept myself as a stranger, seeking heavenly wisdom and getting knowledge from the Lord; and was brought off from outward things to rely wholly on the Lord alone." But his "exercises" were not without "intermissions": "I was sometimes brought into such a heavenly joy that I thought I had been in Abraham's bosom."

The regular clergy, or "priests," as he calls them, having been so little help to him, Fox turned to the Dissenting preachers. Once more his own words must be quoted, for now we come to the great turning and deciding point in his spiritual life.

As I had forsaken the priests, so I left the separate preachers also; for I saw there was none among them all that could speak to my condition. When all my hopes in them and in all men were gone, so that I had nothing outwardly to help me, nor could I tell what to do; then, O then, I heard a voice which said, "There is one, even Christ Jesus, that can speak to thy condition"; and when I heard it my heart did leap for joy. Then the Lord let me see why there was none upon the earth that could speak to my condition, namely, that I might give Him all the glory. My desires after the Lord grew stronger. The Lord gently led me along and let me see His love, which was endless and eternal, surpassing all the know-

ledge that men have in the natural state, or can obtain from history or books. Nothing gave me comfort but the Lord and His power. The Lord stayed my desires upon Himself, and my care was cast upon Him alone. Praised be the Lord who satisfieth the desires of the hungry soul. I saw the great love of God, and I was filled with admiration at the infinitude of it. I saw what was cast out from God and what entered into God's kingdom. One day when I had been walking solitarily abroad and was come home, I was wrapped up in the love of God.

From this time forward we get no more records of solitary days and lonely nights: his long vigil and search for reality and for the light and the truth was over, and now we get the long and wonderful story of how the Lord who had first of all given him "openings" or revelations in the innermost recesses of his own spirit led him on to "open his mouth" and testify to what he had experienced of the grace and love of God.

(To be continued.)

SCIENTIFIC FACTS REGARDING MAN'S SOUL.

LECTURE BY MR. JAMES MCKENZIE.

The first lecture of a course on the "Theory and Practice of Spirit Intercourse," by Mr. James McKenzie, drew a large audience to Steinway Hall on Thursday, the 8th inst. Mr. J. Bruce Wallace, M.A., of Letchworth, a life-long sympathiser with progressive thought, ably occupied the chair. Many new to the subject were among the audience.

The topic dealt with in this opening discourse was "Scientific Facts Regarding Man's Soul." Mr. McKenzie, who is a plain business man, has steadfastly pursued his investigations for the last fourteen years, and during this time he has had many manifestations of the most startling and convincing character in many phases of phenomena, materialisation, spirit photography and trance mediumship. He does not claim to have anything beyond his normal senses with which to make his investigations: he has no clairvoyance, clairaudience or telepathic sensitiveness, beyond what is normally experienced and which he may on occasions intentionally arouse. He claims to have been a pure materialist, and entered the subject as a sceptic, without preconceived opinions either for or against the possibility of spirit intercourse. During the past eight years he has spent much of his time in experiments with his wife at Redbourn, Herts, in a house especially built with that object in view, and has spent a considerable amount of money in the search. So wonderful has been the accumulated evidence, and so helpful have been to him these long years of close personal contact with the noble and ignoble "dead" that he now feels the time is ripe to place his testimony by the side of many others, and offer to men the fruit of his years of experience. Before entering the science, life was to him a fearful thing, and death a horrible nightmare, this being chiefly the outcome of early Calvinistic training. The stimulating intercourse has wiped this completely out, and thrown light on life here and hereafter.

It is because Mr. McKenzie believes that the rational materialist is justified in his attitude of scepticism to the claims of Christianity and of Spiritualism that he feels that what is most necessary to his edification and to that of the world in general is the proof afforded by materialisation, which he largely dealt with in his first lecture. He stated that he found the old definition of man as body, soul and spirit quite adequate to meet his need of terms; of the physical body we knew a good deal, of the soul or spirit body considerably less, and the spirit we postulated, knowing it only as the intelligence manifesting through the physical and super-physical bodies. During the past generation science has conclusively proved the existence of a soul, that it has weight, form, luminosity and is organic, reproducing the physical body to the smallest cell. It can be photographed both before and after death, and is composed of matter which may be called super-physical. This soul can leave the body of man when in trance or asleep, but cannot fully detach itself while man is alive. When detached at death it can never become reunited.

The attitude of the materialist is quite consistent when he states that spirit or energy can only manifest itself through organism or matter, and that he cannot comprehend how the

spirit of man can manifest after death without an organism. Science can now demonstrate to him that such an organism is already prepared for man's use after physical death.

The lecturer proceeded to describe the *modus operandi* of materialisation, by which celestial chemists drew psycho-plastic emanations from the bodies of sensitives on earth. This, solidified into a doughy substance, was worked up, so to speak, by celestial artists, into a likeness of a form of a human being, and discarnate intelligences were then able to use these moulds and manifest their continued existence for a brief time. The correctness of the manifestation depended very often on the power of the intelligence to represent himself in a manner easily recognised by his friends. This psycho-plastic material had all the feeling and appearance of dough, was cold and clammy to the touch, and when subjected to the influence of light gradually shrank away leaving no trace behind, or only faint stains which almost eluded microscopic examination. But there were many phases, and the above description only applied to the most general appearances. Referring to Baron von Schrenck-Notzing's book—a copy of which (in its original German) is in the Alliance Library—he spoke of it as one of the most remarkable books ever published, with its two hundred photographs of materialisation in various stages, taken by flash-light. When better known and translated into other languages it was bound to deal a very heavy blow at materialism. The silence of the churches regarding it was remarkable; they preferred to deal continually with one materialisation which happened two thousand years ago, and completely ignored all the living testimony steadily accumulating to-day, that the resurrection of every man takes place at death.

Many questions were asked and answered, and in these the lecturer was at his best. Many expressions of interest and goodwill have been received by Mr. McKenzie in his enterprise, and the remaining lectures, presided over by Sir Richard Stapley, Dr. Abraham Wallace, M.D., and Mrs. Despard respectively, will doubtless be equally interesting.

PROPHECIES.

From a business man in New Zealand—a Spiritualist and an old reader of LIGHT—we have received the following:—

Why should there be any difficulty in accepting the fact that seers and prophets can foretell the future? Have we not abundant evidence of prophecies having been fulfilled all down the ages? Surely the non-acceptance is entirely due to the limitations which beset the mind of man in this, our present age. You too, sir, seem to overlook the fact that the Bible is full of prophecy, and that "Revelation" is a complete setting out of that which must, and will, happen upon earth from the time of Christ's incarnation right down to the end of the present age or dispensation, including Armageddon, which has yet to come.

The truth is that we put far too much intellect and far too little simplicity into our study of truth during this present era. We fall so lamentably short of realising that God (Divine Spirit) "in whom we live and move and have our being" is truly, and in reality, Mother as well as Father of us all, and that His one best name is Love. That because of this deep parental care on His part and the eternal depth of His love He has fashioned the way for all mankind, individually and collectively, and the experiences which they meet are those which God, through His divine laws, insists upon them meeting, so that they may receive a complete and efficient education. We do this ourselves with our own children at our schools, and no one is foolish enough to say we are making automata of them! The scholar has no option excepting in the course he will take up or follow, and the curriculum of the school is in no way altered by his choice. This we do in love of our children, and likewise does our Heavenly Father deal tenderly with us, and we in our shortness of vision fail to perceive it.

To take the matter further is not easy—seeing that truth has to be perceived to be accepted, but I will try to do so. As a matter of fact in the depth of its reality it is a simple process. Separate action from thought and you have solved the riddle. Remember that no action ever lives beyond this life, and that no thought ever dies. It is by our thoughts we are judged, and out of our thoughts—our thoughts alone and not our actions—that we build our "home" after "passing." If we fail to realise that this intricate care is bestowed upon us by the Divine Spirit—

Father of all—it is simply because we fail utterly to appreciate Him in any way even approaching His fulness.

That we His children are sufficiently near and dear to Him to call for all this care at His hands is true all the same, and man in his finite state never has had any option as to what he shall do. He is of the Infinite, and is here in finite form for the purpose of education, and is therefore never out of the care of the Infinite. No, a man's own spirit living ever within the Divine Law, carries him (or his bodily manifestation) along his own particular path with unfailing accuracy, making his life one continual sequence of experiences. The same applies to a community, and equally to a nation.

But man all the same is never other than a free agent on account of his absolute freedom as to what he thinks, or does not think, while travelling this path, for all he takes with him into the "Beyond" are the *thoughts* he has generated while travelling this path in the body.

Shakespeare was not far out when he wrote: "There's a divinity that shapes our ends, rough-hew them how we will." And still more effectively does he express the actual truth when he says: "All the world's a stage, and all the men and women merely players."

A child of God once perceiving, and realising, the truth lying within this beautiful thought is never again the same storm-tossed barque on the great ocean of life. He finds his compass in God's will and tastes for the first time of that "Peace which the world can neither give nor take away." Such realisation of the nearness of the Fatherhood renews the courage, re-invigorates the soul, and allows one to face the apparent odds in front of him with a calm assurance and singleness of purpose.

Despite the present shattering of past hopes, this world is in no way off its balance. Without these experiences, where the education? Without this travail, where the birth? Every advance this world has ever made has come through some such trial; and so it must be, and will be, till Armageddon has been fought out and the new age is born.

God has not forgotten us His children, beloved brother Spiritualists. We, above all others, knowing there is life after death, should know this truth. He, in reality, is the nearer the darker the night, and the darker the night the brighter rises the dawn of the new day which is yet to be.

THE UNDISCOVERED COUNTRY.

The author of "Speaking Across the Borderline" sends us the following communication, signed "Therold," which she has received inspirationally:—

I dwell in the "undiscovered country." You have speculated about it all through the ages, doubted its existence, or wondered what nature of land it was. The seers of the past have tried to describe it in word pictures, and these have been taken literally and have given an erroneous impression to the readers of the sacred books. One of the things we find most difficult is to unlearn the teaching received when in the flesh regarding our life here, its conditions, its occupations, interests, and work.

You are still taught that we are intangible spirits floating about somewhere in space, waiting for the Judgment Day when we shall again be clothed in material bodies and answer before "the great White Throne" for deeds done in the flesh. Many who have outgrown the belief that we are lying in our graves till the day of judgment are still in the mists as to where we are and what we are doing. And to us, looking down on all this vagueness, the strangest thing is that if anyone more advanced than others tries to tell them the truth about this life, so few desire to hear it, and often hold up to contempt or ridicule the one who would enlighten them.

Now let me state very simply a few plain facts. Death is merely the casting off the garment of flesh, which you bury out of sight and which passes into dust. You, the real ego, with its personality, passes at once into the intermediate world. If the earth life has been a good and pure one, you are raised (usually in an unconscious condition) to the sphere for which your spiritual perception has made you ready. There you are awakened to consciousness by the ministrations of loved ones who have gone before, and who rejoice in your homecoming. If there has been no spiritual preparation on earth, then you awaken in Border-land on one of the lower spheres, and owing to your having no spiritual perception you cannot see the beauty round you, and are often in the dark. After a period of loneliness, and remorse for past sin, the spirit may either return to earth, drawn back by the love of one still in the flesh, or some loving being from the higher sphere, coming to the lower, may see the loneliness and distress of this soul and go to his help. Then by prayer and ministrations his eyes will be opened, and he will be led where he can be helped and taught.

Many who have deeply sinned, when coming here pass through periods of mental agony and remorse indescribably dreadful, and are only too thankful to work out their salvation in any way appointed for them. For here we all work in some form. Many follow the training of earth life and continue their researches in science or invention, or prosecute art in its various forms. Others return in great numbers to earth and work there.

It is true, alas, that those who have lived evil lives, when they return to earth try to gratify their animal instincts through human organisms, and tempt their victims to sin. But no man who is attuned to righteousness can be hurt by these spirits of darkness. No one need fear them; they can only really hurt those whom they find to be congenial spirits. Lovers of evil they were on earth, and until aroused to something better they continue to be so when they pass to this side.

Death does not change a man's nature in any way, and because of this you must "try (or test) the spirits whether they be of God." Because a statement comes from our side of life it must never be accepted as infallible. We are all in different spheres and stages of spiritual advancement, and the controlling spirit may not be as wise as the people he tries to teach. If you will grasp this fact you will be saved much disappointment in your intercourse with us. Let us come and talk with you as one friend to another, rather than always as teacher and student. It is as great a joy to a mother to speak to her son, she on this side and he on earth, as it was in the old days when they lived side by side. She was not always instructing him then, and she does not want to do so now. She simply wants to be near him, to bask in his presence and watch his progress; but, oh, the joy if he realises she is there and can respond to her love.

Always remember you have power to add to our happiness or give us pain, and whether you know it or not, and whether you like it or not, we must sometimes come back to those we loved on earth, for love draws us there. The desire of every earnest spirit is to rise gradually to higher and ever higher spheres, but our progress is often slow, we have so very much to learn, so many bad habits to overcome. Do not grudge your earth training, you will thank God here for all you suffered if it brought you into the knowledge of Him and His Christ. It is the fellowship of His suffering that leads you up into the light.

LAFCADIO HEARN AND HIS TRANCES.

Lafcadio Hearn (1850-1904) was born in the Ionian Islands, from an Irish father and Greek mother. After a chequered life in Britain and the United States, he ultimately settled in Japan, became a lecturer on English in the University at Tokyo, married a Japanese wife, acquired Japanese nationality and religion. He was an erratic genius, but a writer of much charm: and spending the last fourteen years of his life in Japan, before the ancient civilisation had been swept away, he sought, in his works on Japan, to interpret it to Western minds. He was subject to psychic states which puzzled and frightened his Japanese wife in their early married life. From "Lafcadio Hearn, his Life and Work," by Nina H. Kennard, we learn the following: "He was such an intense nature," his wife says, "and so completely absorbed in his work of writing, that it made him appear strange and even outlandish in ordinary life. He even acknowledged himself he must look like a madman." When undergoing any severe mental or physical strain, Hearn was subject to periods of hysterical trance, during which he lost consciousness of surrounding objects. There is a host of superstitions amongst the Japanese connected with trance or fainting fits. Each human being is supposed to possess two souls. When a person faints they believe that one soul is withdrawn from the body, and goes on all sorts of unknown and mysterious errands, while the other remains with the envelope to which it belongs, but when this takes place a man goes mad. On first seeing her husband in this condition, the little woman was so terrified that she hastened to Nishida Sentaro to seek advice. "He also acted for us as middleman in those Matsue days, and I confess I was afraid my husband might have gone crazy. However, I found soon afterwards that it was only the time of enthusiasm in thought and writing; and I began to admire him the more on that account."

The calm and material comfort of domestic life gave Hearn, for a time, a more assured equilibrium, but these trances returned again with considerable frequency in later days.

Amenomori, his secretary at Tokyo, tells a story of waking one night and seeing a light in Hearn's study. He was afraid Hearn might be ill, and cautiously opened the door and peeped in. There he saw the little genius absorbed in his work, standing at his high desk, his nose almost touching the paper on which he wrote. Leaf after leaf was covered with his small, delicate handwriting. "After a while," Amenomori goes on, "he held up his head, and what did I see? It was not the Hearn I was familiar with; his face was mysteriously white; his eyes gleamed. He appeared like one in touch with some unearthly presence" (pp. 211-212).

So he had to sit and wait for the gods. His mind, however, ate itself when unemployed. Even reading did not fill the vacuum. His thoughts wandered, and imaginings, and recollections of unpleasant things said or done recurred to him. Some of these unpleasant things were remembered longer than others. Under this stimulus he rushed to work, wrote page after page of vagaries, metaphysical, emotional, romantic—and threw them aside. Then next day he re-wrote them, and re-wrote them until they arranged themselves into a whole, and the result was an essay that the editor of the "Atlantic" declared was a veritable illumination, and no mortal man knew how or why it was written, not even he himself (p. 281). "He saw things," as his wife says, "that were not, and heard things that were not" (p. 326).

J. W. M.

"THERE IS NOTHING BUT IMMORTALITY."

Men have always been haunted by the thought of that other hemisphere: there is more faith in the world than we think. Tertullian wrote his famous essay, "De Testimonio Animæ" to show that even among men who ranked themselves as unbelievers there was a great quantity of faith in solution, which precipitated daily in speech and conduct. He declared that a creed could be drawn up out of the expression in current use. "If anyone inquires about a person lately dead, it occurs at once to say, He is *gone*." That was in the second century.

A fortnight ago I heard the words in a third-class carriage on a suburban line. My fellow-traveller, a working man, said to a friend on the platform, "My brother is dead." "Gone, is he?" was the reply. "Yes, he went yesterday afternoon." When the train proceeded, I said to him, "I like your way of speaking about the dead." "What do you mean, Mister?" he asked. "Well, you say that your brother went yesterday afternoon. That sounds as if he had made a new beginning rather than an end of life."

"Ah, well," he said, "he's dead to this world, anyhow, poor fellow!" "But surely not," I said. "He is not dead to you nor to your friend at the station back there; and as for me, he never lived at all for me till to-day. I never heard of him, and even now I don't know his name; but I am immensely interested in him, and from my heart I wish him well on his journey."

"Nobody ever came back to tell us about those things," he said. "Sure of that?" I asked. "I know what you are driving at. Well, only Him, then." "Come," I said, "is 'only' quite the word there?" With this the train drew into a fresh station. "Well, so long," said my friend, "I get out here." "You are at the end of *your* journey, then?" "No! no! I have a goodish way to go yet!" "Perhaps he has too!" I cried after him, by way of having the last word.

Thus, from and before the days of Tertullian men have spoken of death as a *going*. If a man die, shall he live again? What if death be the condition of his living? What if he must leave the train in order to continue his journey? The alternative supposition that death is a terminus, not a junction, is, on the face of it, far too credible to be true. There is a greater depth in things than that comes to. I believe with Stevenson in the ultimate decency of things. I hold with Walt Whitman that

There is nothing but immortality.

All preparation is for it. And identity is for it!
And life and death are altogether for it!

There is a catch somewhere.

—The Rev. J. MORGAN GIBBON in the "Daily News."

SIDELIGHTS.

One of the congregation present on Sunday, the 28th ult., at the morning service of the London Spiritual Mission at Pembridge Place, Bayswater, writes of how deeply she was impressed by the feeling of inspiration that pervaded the whole place and the lofty spiritual quality of the address and messages given through the mediumship of Miss McCreadie. "There was scarcely one present," says our correspondent, "but what received some message of help and comfort. It made one feel more than grateful to those mediums who devote their lives to keeping so closely in touch with the spirit world as to fit themselves to become channels for the conveyance, to those able and willing to receive them, of such beautiful teachings—even the teachings of the Master Himself, the greatest medium of all." This is good hearing, for in not all Spiritualist meetings which we have attended have we realised the presence of an atmosphere of worship and reverence.

Our correspondent, of course, uses the term "spirit world" in this instance not simply for the whole realm of discarnate intelligences whatever their state of development in mind and character, but only for those of the loftiest and noblest type. The double meaning attaching to the word "spiritual" is unfortunately responsible for much confusion of ideas. On the one hand we apply it to what is pure as distinguished from what is impure, to high ideals as opposed to low ideals, to altruism as opposed to selfishness. On the other we use it simply as meaning non-material. But it ought not to be overlooked that there is no necessary connection between the two ideas, that it is not necessarily any more spiritual to be "in touch" with a discarnate spirit than it is laudable to be acquainted with a lord. The lord might be a Lord Shaftesbury or a Lord Tomnoddy. Probably the double use of the word arose from the old belief that the putting off of the fleshly tabernacle worked in the professing Christian an instantaneous transformation of character.

Notwithstanding a few unlucky days and portents, the lore of April, as expounded by Andres Maciel in "Healthward Ho!", shows it to be on the whole a lucky month. Its magic stone, he tells us, is the diamond—a stone held in the highest esteem for thousands of years B.C., and the possession of which gave its owner courage, purity, and magnanimity. Aries reigns in the heavens, and this is a good sign for thinkers and philosophers. An old German proverb has it that "Joy cometh with every rain drop," and this speaks well for April showers. Wednesday is the luckiest day of the week during April. The 25th, St. Mark's day, is sinister, having attached to it an old prophecy connected with the end of the world. Persons born in April are generous and for the most part lucky people. "It is the month that alternates with cloud and sunshine—with smiles and tears—and, in this April in War-time, with hopes and fears."

The "Durham Chronicle" of the 2nd inst. contained a letter from Mr. W. H. Robinson, a gentleman well known in our movement in the north country, paying a warm tribute to the memory of the late Mr. John Wilson, M.P. He alludes to Mr. Wilson's tenderness and sympathy for the poor, his work as a social reformer and his spiritually regenerative influence especially among the young colliers. A capacious reader and original thinker, Mr. Wilson was acquainted with psychological subjects, and Mr. Robinson states that he had many interchanges with him thereon. "While he was known to the world as a Methodist, he still deprecated sectarianism, and I should really designate him

in my thoughts as a Christian mystic." At the close of his letter Mr. Robinson utters his conviction that their friend's help is not lost to the cause of the Durham miners which he had at heart, but that his protection and inspiration may still guide their association.

"King George of Greece Says His Country is Waiting Her Opportunity." Such is the startling headline under which the "Star" recently published a Reuter's telegram describing an "interview with the King of the Hellenes." King George of Greece is, of course, no longer numbered with living monarchs, and if the interview was with him it must have been of a psychic character! Oddly enough, as Miss Felicia Scatcherd writes to point out, the King is described as saying, "It is as if a thick fog surrounded us." This phrase is quite in the picture, for spirits who approach the earth at this chaotic time make just that complaint concerning the earth's atmosphere.

THE HUSK BENEFIT SEANCE.

In redemption of her kind promise, made through our columns a fortnight ago, the Rev. Susanna Harris gave a séance, at 18, Endsleigh Gardens, N.W., on Good Friday in aid of the fund which is being raised by Mrs. Duffus for the benefit of Mr. Cecil Husk. From brief reports sent us independently by two of the sitters, Mrs. S. A. Marson and Mr. G. Hummeltenberg (the latter of whom held a hand of the medium all the time) we learn that the séance was a most successful one. The voices were clear and distinct and every person present received individually some communication which afforded a test of the identity of the speaker. Among the spirits manifesting were Mr. W. T. Stead, Dr. Forbes Winslow and several of Mr. Husk's controls. During the singing with which the séance closed the sitters heard, above their own voices, the whistling of a bird, and some stated that they could see it. Flowers were also dropped into the laps of two ladies.

Mrs. Etta Duffus (Penniwells, Elstree, Herts) acknowledges with gratitude the receipt for the above Fund of £1 from Mrs. J. W. Portch, and £6 (per LIGHT), proceeds of sitting held by the Rev. Susanna Harris, and hopes that other friends may feel inclined to aid in solacing the declining days of Mr. Husk, so well known for more than a generation in connection with the phenomena of materialisation.

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

The New Gospel of Interpretation: A Problem.

SIR,—I should be glad if you or any reader of LIGHT could throw some light on the following coincidence. In the second edition of "The Story of the New Gospel of Interpretation," by Edward Maitland (published 1894), the author gives the record of an illumination through the medium of Anna Kingsford. He says (p. 153):—

The New Gospel of Interpretation contains an utterance of Jesus on this subject (Reincarnation) which will fitly conclude this series of examples, making the sacred number of seven. It was recovered by "Mary" under illumination in 1880. . . . Hence she sought from her illuminators confirmation of the genuineness of the experience, when she was distinctly and positively assured that the incident had actually occurred and that she had borne part in it, though no record of it survives. Such is the intrinsic testimony on which it rests. . . .

Then follows the "illumination" received "this morning between sleeping and waking," concerning Jesus and the Seer, &c., &c.

Now I am rather in a dilemma with regard to the above statement "recovered by Mary under illumination," and the further statement "though no record of it survives." I agree

that "it" might refer to the whole or only that part of the incident in which "she had borne part," but the difficulty seems to remain. In the "Hidden Way Across the Threshold," by J. C. Street (second edition), published in Boston in 1888, in the chapter "Translations of Thoughts from Other Tongues," p. 466, *et seq.*, the incident "recovered by 'Mary' under illumination in 1880" appears, not on the authority of "Mary," but as taken from the "teachings of the Chaldee Order of the Eastern Star." Street makes no claim to originality, his book being a collection of thoughts and ideas collected during his travels in almost every part of the world. My point, therefore, is: If the writing was still extant to Street and accessible to him, what need was there for a special "illumination"? Where are these "teachings of the Chaldee Order of the Eastern Star" to be found? What is the explanation?—Yours, &c.,

H. E. STADDON, F.T.S.

143, Blythswood-road,
Goodmayes, Essex.

SOCIETY WORK ON SUNDAY, APRIL 11th, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W.*—Mr. Angus McArthur delivered a most instructive and timely address concerning the growing relationship of the Spiritualistic hypothesis with present-day Religion, Science, and Philosophy. Miss J. Bateman kindly sang a solo. Mr. W. T. Cooper presided. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Baywater, W.*—Morning, Mr. E. Meads, address; solos by Mr. Godley. Evening, Mr. E. W. Beard, address; cello solo by Miss Nora Parker. For next week's services, see front page.—W. B.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Mrs. Fairclough-Smith gave a powerful inspirational address in the morning; and in the evening, after a brief discourse on "The Human Aura," gave a number of spiritual messages, all of which were well recognised. For next Sunday's services, see front page.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Good address and clairvoyance by Madame Beaurepaire. Sunday next, 7 p.m., Mr. H. Leaf, address and clairvoyance.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Address by Mr. Symons on "The Evolution of Power"; descriptions by Mrs. Maunder. Sunday next, 3 p.m., Lyceum; 7, Mr. Prior. 22nd, Mrs. Neville, clairvoyance. 25th, Mrs. Maunder will give address and name a child.—H. W. N.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, inspiring address by Miss Graeter on "Prayer" and personal messages by Mrs. Ball; evening, address by Mr. W. E. Long. Sunday next, 11 a.m., open circle; 6.30 p.m., Mr. W. E. Long, trance address, "Resurrection after War."

WOOLWICH AND PLUMSTEAD.—Afternoon, Lyceum; evening, Mrs. A. Jamrach, address on "The Mission of Modern Spiritualism"; also clairvoyance. Sunday next, at 3, Lyceum; at 7, Mr. and Mrs. Roberts, address and clairvoyance. Wednesday, 21st, Mrs. Cannock, address on "The War of Nations."

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, circle conducted by Mr. Ashley; evening, Miss Morris gave an address, which was appreciated. Sunday next, at 11.30 a.m., circle; 7 p.m., Mr. G. Tayler Gwinn, address. Thursday, at 8.15 p.m., Mrs. Clara Irwin, clairvoyance; silver collection.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mrs. Neville gave an address, followed by clairvoyant descriptions. Sunday next, at 11.15, public circle; evening, at 7, Alderman D. J. Davis, J.P. Friday, at 8, public meeting. April 25th, Mrs. Sutton.—F. K.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Mr. Geo. Tayler Gwinn's address on "The Divine Order" was much appreciated. Mr. Edward Otto sang Sullivan's "Thou art Passing Hence." Sunday next, 11 a.m., service and circle; 7 p.m., address by Mr. Robert King. Thursday, 22nd, 8 p.m., special visit of Mr. Alfred Vout Peters; silver collection.

BRISTOL.—SPIRITUAL TEMPLE CHURCH, 26, STOKES CROFT.—Mrs. Baxter addressed crowded audiences on "Influences" and "Ye shall know the truth and the truth shall make you free"; also answered questions and gave descriptions. The new quarter has brought many new members and interest grows daily. Sunday next, 11 and 6.30, public services; also Wednesday, at 3 and 7.30. Monday and Friday, at 8, public circles. Monday, 5 to 7.30, advice on health (free).—J. L. W.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, afternoon and evening, very interesting addresses from several members of the B.S.L.U. 8th, address by Mr. Lonsdale on "Healing," much appreciated. Sunday next, 11.30 and 7, Mr. A. V. Peters, address and clairvoyance. 22nd, 8.15, Mrs. M. E. Orłowski. Sunday, 25th, 7 p.m., Mrs. Podmore.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Mr. E. Alcock Rush gave an address on "Born Out of Due Time," and answered questions. Mrs. Rush sang a solo. Sunday next, 11 a.m., Mr. Dougall; 7 p.m., Mr. H. Bryce on "Spiritualism the Comforter"; descriptions by Mrs. Sutton. Circles: Monday, public; Tuesday, healing. Thursday, members only.—N. R.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Morning, helpful public circle; evening, addresses by Messrs. Everett, Rhodes and Gurd. Sunday next, 3 p.m., Lyceum; 11.15 a.m. and 7 p.m., Mrs. Alice Jamrach, addresses and clairvoyance; also Monday at 8 p.m. Tuesday, 3 p.m., private interviews; public circle 8 p.m., also Wednesday, 3 p.m.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Mrs. Mary Clempson gave addresses and descriptions. Sunday next, at 3, Lyceum; at 11.15 and 7, Mrs. Mary Davies. Tuesdays at 8, Wednesdays at 3, Mrs. Curry, clairvoyante. Thursdays, 8.15, public circle.—A. C.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, Mr. Connor spoke on "What Spiritualism is," and answered questions; afternoon, Lyceum, conducted by Mr. Tace; evening, Mrs. M. E. Orłowski, address on "Sowing the Seed" and clairvoyant descriptions to a large audience. Sales of LIGHT increasing. Sunday next, 11.30, public discussion; 3, Lyceum; 7, Mr. A. Trinder. 21st, at 3, ladies' meeting. 22nd, Mrs. Peeling. 25th, Mr. E. H. Peckham.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. H. M. Thompson opened an interesting discussion on "Some Phases of the Occult in Religion"; evening, Mr. R. Boddington gave an address on "Spiritualism: Past, Present, and Future," also answered questions. Sunday next, 11.15 a.m., Mr. H. M. Thompson; 3 p.m., Lyceum; 7, Mrs. Annie Boddington. Saturday, 17th, study group, Mr. Harold Carpenter on "Development." 25th, Mrs. Mary Davies.—J. F.

GOODMAYES AVENUE (opposite Goodmayes Station).—To a crowded audience Mr. L. I. Gilbertson, F.J.I., gave a charming address entitled "The Poet's Message," in the course of which he attributed Robert Burns' sympathy with Nature to an expression of the cosmic consciousness. On the 6th Mr. A. H. Sarfas gave a trance address and clairvoyant descriptions. Sunday next, 7 p.m., Mrs. J. Miles Ord. Tuesday, 8 p.m., Mr. T. Brooks. 25th, Mr. W. D. S. Brown.—C. E. S.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Mr. Tom Tyrrell gave descriptions, morning and evening.—H. E.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Address by Mr. Eddy on "Dual Personality." After-circle, clairvoyance by Mrs. Greedy and others.—W. G.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Meeting conducted by Mr. Arnold. Trance address by Mrs. Short. Clairvoyance by Mr. Dennis. Soloist, Mrs. Caffyn.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Mrs. E. Graddon Kent gave an address and clairvoyance; also afternoon service for clairvoyance.—J. W. M.

TOTTENHAM.—684, HIGH ROAD.—Mr. C. J. H. Stockwell gave an address on "Spiritualism and the Bible," and Mrs. Pulham gave clairvoyant descriptions.—N. D.

EXETER.—MARLBOROUGH HALL.—Addresses by Mr. Elvin Frankish and Mrs. Letheren; clairvoyant descriptions by Mrs. Letheren.—E. F.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Mr. Punter gave an address, followed by clairvoyant descriptions. Large after-circle.—W. P. C.

SOUTHEND.—SEANCE HALL, BROADWAY.—Addresses by Mr. Rundle, "Where is the True Man's Fatherland?" and "The Advent of Modern Spiritualism." He also gave good clairvoyant descriptions.—C. A. B.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, address by Mr. Percy Smyth. 7th, address by Mrs. Alice Jamrach; clairvoyant descriptions by Mrs. Edith Marriott.—E. M.

SOUTHPORT.—HAWKSHEAD HALL.—Mrs. E. Nobbs spoke on "Divine Love" and "The Awakening." The chairman (Mr. W. H. Peel) read papers on "The Word of God" and "The Name" respectively. Clairvoyants, Mrs. Nobbs and Sapper Reynolds.—E. B.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. Frank Pearce, a well-known townsman, gave two explanatory Bible readings and an address on "The Origin of Man." Mrs. Kate Richardson gave clairvoyant descriptions. 7th, Mr. Wheeler gave an address and Miss Beaty Fletcher good clairvoyant readings.—J. MCF.

PAIGNTON.—LOWER MASONIC HALL.—Mr. A. Vout Peters gave inspiring addresses in the afternoon and evening, followed by clairvoyance of a most convincing character.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STONE ROADS.—Morning, special healing service, conducted by Mr. G. F. Tilby; afternoon, Lyceum; evening, address by Mr. J. H. Carpenter on "The Religion of Life"; anthem (in harmony with address) by the choir.—G. T.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses and descriptions by Mr. Vout Peters. [The report from the Paignton Society states that Mr. Vout Peters gave addresses in their hall on Sunday last. There is evidently some mistake.—Ed.]

READING.—SPIRITUAL MISSION, BLAGRAVE-STREET.—Mrs. Annie Boddington delivered addresses; morning subject, "The Mission of Spiritualism"; evening, "Man is Spirit, Here and Now," and gave clairvoyance at close of evening service. Good Friday, the Healing Guild Tea and demonstrations of magnetic healing, Surgeon G. L. Ranking, R.N., in the chair. Mr. Percy R. Street gave short address on Magnetic Healing, and an account of the Guild's work. Healers, Mesdames Churchill, Eggington and Walker, Messrs. Wells and Nutley. Mr. Reuben Wells, it was stated, had given 1,200 treatments during the year, and the four healers together, well over 2,000 treatments.

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Syllabus of Contents.

INTRODUCTION.

Difficulties in the way of the investigation.
Divergent results of investigators.
Attitude of public opinion represses publication.
This results also from the nature of the facts themselves.
The Intelligent Operator has to be reckoned with.
The investigator has little choice in the matter.
The higher phenomena are not susceptible of demonstration by the scientific method.
The gates being ajar, a motley crowd enters in.
We supply the material out of which this is composed.
No necessity to have recourse to the diabolic element.
Neglect of conditions proper for the investigation.
Agencies other than those of the departed.
Sub-human spirits—the liberated spirit of the psychic.
These have had far more attributed to them than they can rightly claim.
Specialism in Spiritualism.
Religious aspects of the question.
Needs of the age.
The place of Spiritualism in modern thought.

THE INTELLIGENT OPERATOR AT THE OTHER END OF THE LINE.

Scope of the inquiry.
The nature of the Intelligence.
What is the Intelligence?
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Assumption of great names.
Absence of precise statement.
Contradictory and absurd messages.
Conditions under which good evidence is obtained.
Value of corroborative testimony.
Personal experiences—
Eleven cases occurring consecutively, January 1 to 11, 1874.
A spirit refusing to be misled by a suggestion.
A spirit earth-bound by love of money.
Influence of association, especially of locality.
Spirits who have communicated for a long period.
Child-spirits communicating: corroborative testimony from a second source.
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APPENDIX II.—On some phases of Mediumship bearing on Spirit-Identity.

APPENDIX III.—Cases of Spirit-Identity.

- (a) Man crushed by steam-roller.
- (b) Abraham Florentine.
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APPENDIX IV.—Evidence from spirit-photography.

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On Spirit Communion, and the Biblical Warrant for it.
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Man's Duties to Himself, his Race and to God.
Man's Future Destiny: Punishment—Hell, Reward—Heaven.
The Old Creed and the New.
Religion and Science.
A Practical Religion.
Loss and Gain by the New Creed.
Scepticism.
The God Man and the Typical Man.
Resurrection of the Body. The Gain Great, the Loss Little.

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[Registered as]

SATURDAY, APRIL 24, 1915.

[a Newspaper] PRICE TWOPENCE.

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NOTES BY THE WAY.

At the outbreak of the war a number of Members and Associates of the Alliance expressed uncertainty as to whether they would be able to continue their subscriptions in view of the general financial upheaval. Since that time matters have to a large extent adjusted themselves, and many of those who hesitated have paid their subscriptions for the current year. But there are still a number of subscriptions outstanding, and we would ask those who have decided to renew their membership to do so promptly so that the Council may know definitely the position of the Alliance and make its arrangements accordingly. Many of our friends feel—and we thoroughly agree—that the present time is highly favourable for the advance of our movement and that the opportunities now presented for spreading the knowledge of spirit existence and spirit return should be utilised to the utmost. We are confident that all who take this view will realise how closely it applies to the need for making the Alliance as efficient as possible by providing it with the means—not merely monetary but in the form of active co-operation—to enable it to rise to the height of its great argument.

In one of the many fine observations on human life and character which enrich his novels, Dickens observes that the man who goes through the world clothed always in armour protects himself from at least as much of good as of evil. The maxim applies very closely to investigations and experiments in connection with Spiritualism, as many who have gained successful results can bear witness. In his intercourse with the everyday world, the sensible man does not cramp his mind and shackle his movements by suspicions of everyone he meets. He knows that this would render the atmosphere, whether of social or business life, quite intolerable, since there must be a certain amount of mutual confidence for the affairs of life to proceed at all. It is a question of being quite "safe" and achieving nothing, or of reposing faith in oneself and others, running some small risks, and gaining results. It has often been observed that some who go into the subject of psychic phenomena with an open mind, free of prejudices or suspicions, gain overwhelming proofs of the truth they seek, while others who take precautions at every step are sent empty away. We are not arguing for blind confidence or unreasoning credulity, but only for that balanced judgment which avoids extremes.

We were reading some time ago an amusing story of a banker who was visited by the representative of a firm

whose speciality was the detection of forged notes, and who offered to give instructions to the bank officials on the subject. His offer was accepted, and the staff underwent a thorough tuition in all the mysteries of bogus notes. The result was deplorable. The mental bias created, combined with the ambition to shine as a detective, led to incessant alarms. "Forged" notes were discovered all day long, and the business of the bank threatened to come to a standstill! In the end the banker had to intervene, and to restore the normal methods of working. It was clearly more economical to take the ordinary risks of accepting a bad note—always very slight—than to hamper the business by a spirit of excessive caution and preternatural acuteness. The rule applies to every department of life, even the administration of charity, in which a little-known poet remarked it is "better to be deceived than have the heart contracted by suspicion." It may fairly be questioned whether in the long run undue caution does not suffer more than guilelessness, since it offers a challenge to those wily rogues who find a pleasure in outwitting "cleverness," while disdaining the cheap triumph over trustful simplicity.

"A Textbook of Theosophy," by Mr. C. W. Leadbeater (Theosophical Publishing House, Adyar, Madras, ls.), starts by defining Theosophy as at once a philosophy, a religion and a science:—

It is a philosophy, because it puts plainly before us an explanation of the scheme of evolution of both the souls and the bodies contained in our solar system. It is a religion in so far as, having shown us the course of ordinary evolution, it also puts before us and advises a method of shortening that course, so that by conscious effort we may progress more directly towards the goal. It is a science, because it treats both these subjects as matters not of theological belief but of direct knowledge obtainable by study and investigation.

Its gospel for this weary world is contained, we are told, in three truths:—

The soul of man is immortal, and its future is the future of a thing whose growth and splendour has no limit. The principle which gives life dwells in us and without us, is undying and eternally beneficent. . . Each man is his own absolute law-giver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.

Which means, put shortly, "that God is good, that man is immortal, and that as we sow so must we reap." So far, Spiritualism and Theosophy have little ground for quarrel. It is the extent to which the claim to "direct knowledge" is stretched and the calm assurance with which it is made to cover such dogmas, for instance, as re-incarnation, to which Spiritualists—rightly, as we hold—object. For the rest, the book is well suited to serve its purpose, the leading tenets of Theosophy being set forth very clearly, and with all the writer's accustomed eloquence and persuasiveness, in the compass of a small volume of ten chapters.

The latest addition to the excellent Quest Series is a volume on "Ruysbroeck" by Miss Evelyn Underhill (G.

Bell & Sons, 2s. 6d. net). The recent revival of interest in the great Mystics is a fact of high significance in the career of modern thinking, and in her study of the Flemish seer Miss Underhill has given us a worthy contribution to the literature of the subject on its historical and critical side. The book opens with a brief but sympathetic biographical sketch of Ruysbroeck the man, and then passes to a consideration of his works and his special doctrines. She finds in Ruysbroeck an example of the "objective mystic." He certainly laid great stress on the Will as "king of the soul," dominating the Memory and Intelligence and holding them in subservience to the decrees of the eternal world. This active energy of the soul doubtless arose from the seer's love of Nature. He was no mystic of the cloister, but "wrote his great books out of doors, with light and air all around him." He was a foe to "spiritual stuffiness."

Throughout his works the accent always falls upon power rather than weakness; upon the spiritual energy pouring in like sunshine; the incessant growth which love sets going; the perpetual rebirths to ever higher levels as the young sapling stretches upward every spring.

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The last meeting of the season to be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), will take place on

THURSDAY EVENING, MAY 6TH.

WHEN AN ADDRESS WILL BE GIVEN BY

SURGEON GEORGE L. RANKING, R.N.,

ON

"THE WAR: MY PSYCHIC EXPERIENCES."

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate. Other friends desiring to attend can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, April 27th, Mr. A. Vout Peters will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour. Fee, 1s. each to Associates; Members free; for friends introduced by them, 2s. each.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Wednesday afternoons, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Wednesday next, April 28th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Admission, 1s.; Members and Associates free. MEMBERS have the privilege of introducing one friend to this meeting without payment. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

PSYCHIC CLASS.—On Thursday next, April 29th, at 5 p.m., lecture by Mr. W. J. Vanstone, Ph.D. Subject: "Will Power: Self-Mastery, Persistence, Judgment."

SPIRIT HEALING.—On Monday afternoons, Mr. Perry R. Street, the healing medium, will attend at the rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., from 2.40 to 5.30, for diagnosis by a spirit control and magnetic healing. For Members of the Alliance only. Reduced fees as usual. Appointments to be made.

PEOPLE call ugliness truth, just as they call coarseness candour.—CARMEN SILVA.

MR. DAVID WILSON'S "RADIOGRAMS."

THE MACHINE DESCRIBED: REMARKABLE MESSAGES.

IN LIGHT of the 13th ult. there appeared an article by Mr. David Wilson dealing with an apparatus constructed by him whereby he is able to receive messages which he carefully shrouds from describing as psychic communications, although from a period of those which he has shown to us (a selection of which appears below) it is not easy to place them in any other category. Mr. Wilson claims that his instrument operates independently of a medium or psychic and that therefore its results come entirely in the region of physical science, and the only problem is—where do the messages come from?

On the evening of Saturday, the 10th inst., by invitation of Mr. Wilson, we paid him a visit at his residence in Chelsea to inspect his invention, which he describes as a "New Wave Detector," on the ground that the etheric wave which operates it can be neither the Hertzian wave nor the Light wave, but one hitherto unknown to science. One high scientific authority to whom we referred the matter dismissed it with the remark that the working of the machine was simply due to accidental vibrations. Our own experiment with the machine convinced us that this was not the case. It spelt out connected and purposeful messages; they were short and broken, but there appeared to be no element of chance about the results. The question as to what kind of crucial test could be applied we leave to the experts. For the present we have suggested that Mr. Wilson should confine himself to perfecting his machine, at the same time recording the results and keeping careful note of the messages spelt out. This he is doing. It may be mentioned that some of the communications received have been addressed to names unknown to Mr. Wilson but (in a few instances) known to us, and these we have forwarded.

It may be well at this point by way of credentials to give some personal particulars of Mr. David Wilson. He is the son of a barrister and literary man, Mr. David H. Wilson, M.A., LL.M., of Cambridge and a grand-nephew of the late Mr. Alexander Calder, whose name was prominent in connection with Spiritualism and Psychical Research as one of the pioneers of both movements. He is also related to a well-known member of Parliament. Mr. Wilson is a solicitor, but has never practised, devoting himself to his hobbies, mesmerism and electricity—mainly the therapeutic kinds. He has no special interest in purely psychical subjects, and indeed has little knowledge of them, although his earlier experiments occasionally presented him with results that turned his thoughts in our direction. Some time ago he took up the subject of automatic writing and procured through the mediumship of two ladies some remarkable scripts, specimens of which have already appeared in *Light*. Neither of the ladies, by the way, is a Spiritualist, and they went into the experiment with some reluctance, regarding the result as the probable outcome of some unknown property of their own minds. Some hints given in these communications directed Mr. Wilson to the subject of the present electrical experiments and the outcome is the oscillation, or new wave, detector in question.

It is an easily portable machine contained in a wooden box lined inside with green baize. The parts consist of a copper cylinder, three inches in diameter, which we were informed contains a substance discovered after careful experiment to emit a "aura" or radiation essential to the results. This cylinder is fitted into the upper part of the box. Below it is a steel box containing two oscillation detectors of an original type, answering the purpose of the coherers used in some forms of wireless telegraphy. Besides the steel box stands a dry battery connected up with the detectors and with a small telephone which enables one to hear the sounds produced in the machine—the "makes" and "breaks" of the current as it passes. The messages are received in the Morse code. Mr. Wilson explained that he had tried to obtain messages by repeating the letters of the alphabet—the "spelling out" method of table-rapping experiments, but could get no results. On our visit, however, we were able to procure brief communications in this form, as described hereafter.

In his earlier experiments Mr. Wilson used a galvanometer.

but the process called for so much labour and concentration that he was glad to abandon it in favour of the "sound" method. Even that is sufficiently exhausting. The communications come almost exclusively in the night hours, between 12 midnight and 4 a.m., and Mr. Wilson has for some months lived, in his own phrase, the "life of an owl." Some of the communications are lost. He cannot be always there to receive them. Some are confused and fragmentary. Yet, as will be seen later, a great deal of clear and connected matter has been given.

The closed cylinder appears to be an essential part of the machine. Clairvoyants, we are told, have described it as appearing to them to be filled with a blaze of light.

Circumstances rendering it impossible for us to spend a long night vigil with Mr. Wilson, we took the telephone receiver at his suggestion and waited. Soon there came a succession of clicks long and short which we reported, and which were duly marked down by Mr. Wilson, who sat at some distance from the instrument. The "Morse call" came two or three times, our own name was repeated twice. Then followed the name "G. E. Prentiss," and "Welcome" twice repeated. We do not know the Morse code, and therefore we give these results on the faith of Mr. Wilson's explanation.

Later we repeated the alphabet and obtained a succession of letters which at first appeared meaningless until we discovered that the first three were the initials of a name, the name itself following, one letter only being wrong—M instead of L. It was the name of a lady well known in psychical research and a contributor to *LIGHT*. This lady has already received and acknowledged a "radiogram" from Mr. Wilson, and has pointed out that one of the initials used is one which she never uses in signing her name but which is nevertheless correct. This same initial was included in the name as given to us. Then came a succession of letters B C E E C J U M K E U I L Z, which we leave as a cryptogram; after that was spelt out DAWSON ROGERS. Then came J O N L Q T U I L. Mr. Wilson gave this up, but we discovered in it the hand of a communicator (of whom he had told us) calling himself JONQUIL, a playful personage whose facetious interruptions have given Mr. Wilson a considerable amount of trouble and no little amusement. His incursions into the experiments take the form of witty, flippant, and sometimes even ribald remarks. From some more confused letters which followed, we were able to pick out words, or portions of words, showing his Puck-like activities. Mr. Wilson regards him as a nuisance, but finds that by using a light he can prevent "Jonquil" from communicating while others are still able to do so. So he is usually "shut off" when his messages commence; but even so he contrives, when opportunity offers, to transmit some drolleries expressive of his resentment. He is a great wag, this "Jonquil"—clever, caustic, impish. Who or what he or it is, may be left as a psychological problem for the moment. Mr. Wilson, it will be seen, refers to him in the messages below, which we present as they were forwarded by Mr. Wilson, with the exception of the few necessary emendations:—

FURTHER N.W.D. RADIOGRAMS.

March 15th, 1915. 10.12 p.m. (Reference No. 7.)

"To all our friends and fellow workers, greeting."

March 17th. 10.50 p.m. (Reference No. 8.)

1. "Seien Sie vorsichtig Das licht ist zu stark . . . Heinrich."

Translation: "Be careful, the light is too strong . . . Henry."

2. Message received in Russian (Reference No. 9), which translates as follows: "Listen, can you understand Russian?"

March 18th, 11.1 p.m. (Reference No. 10.)

Message received in Russian:—

"Nyet kazhdye Kogoneebod Kto govoret poroosky."

Translation: "Is there anyone who speaks Russian here?"

March 20th, 10.15 p.m. (Reference No. 11.)

"Presence of medium not essential . . . labour exhausting . . . sustained continuous communication not possible to all but may become so. . . Believe great number will seek send

messages . . . the sending of the first message timed by you January 10th at 12.49, within few hours became known thousands . . . restraint very necessary. Many have overtaxed their strength, being actuated by ungovernable desire to communicate . . . I was fearful of these consequences of the throwing open of these . . . voulez vous me rendre un service? Mon arriere petit fils est malheureusement." . . . (Reference No. 12.)

"Paroski Paroski Paroski tyarpee Kazak atamanom boodyeah." (Reference No. 13.)

Translation from Russian: "Patience and perseverance bring all things to pass."

Reference No. 14: "Eto nye K spye Khoo." (Russian.)

Translation: "There is no need for hurry."

March 22nd, 1.15 a.m. (Reference No. 15.) (Greek.)

(1) "E . . . D . . . e . . . e ko p . . . p . . . p . . . p . . . p r . . . r . . . pros . . . to . . . lalein . . . e."

This probably would translate: "I come in order to ask . . . s . . ."

(2) . . . Mais il faut prendre garde quand on veut . . . se . . . se . . . rvir de . . . cette . . . (Reference No. 16.)

Translation of the French: "But one must take care when one wishes to use that . . ."

8.45 p.m.

(1) "To [long interval.—D. W.] . . . Charles King . . . from David . . . Ramsay . . . Kalonan, near Petersham, N.S.W. Forty-four years ago I misjudged you. I have hoped and do still hope that one day you will know this"

(2) "Si je pourrai vous etre de quelque utilite veuillez disposer de moi sans reserve. . ."

. . . Henri Just ancien [?] . . . [Incoherent.—D. W.]

. . . 8, Rue du Valentin Lamsanne." (Reference No. 18.)

March 24th, 12.7 a.m. (Reference No. 19.)

"I am here actively working at this moment with all my old passionate zeal for human progress, with all my old devotion to the cause of Spiritualism upon earth . . . W . . . E (or T) . . . S." . . . "Nicholas . . . Shore . . . Antonio Valsalva . . . Charles Gordon Ames . . . Zeno . . . Lucien Quien . . . John King . . . Ben Rowley . . . D. Sharp . . . Michael Rowley . . . Bernard Cox . . . L. Piso . . . Karl Schwartz . . . H . . . R . . . Tavenor . . . Vera . . . Sharowsky . . . Fredericson . . . David Templeton . . ." (Reference No. 20.)

[It may be here noted that a good many fanciful or made-up names were given—e.g., "Master," "Doctor," "X. Y.," "Cesar," "Marie Antoinette," "Dictator," "Imperator," &c., &c., the reception of which in future I shall entirely ignore, as I extremely dislike any form of unnecessary mysteriousness. "Communicators," "Controls," and such persons please note.—D. W.]

March 25th, 1.35 a.m.

"Amen-is-mee." (Reference No. 21.)

[Prior to this date (25th March) a duplicate instrument was set up in Paris.]

March 25th, London.

Report received from my friend, J. F., in Paris, as follows:—

"Message received here [Paris] Friday, 19th March [1915], 11.7 p.m., as follows:—

nyet . . . lee . . . [incoherent] . . . Kto . . . porooski." (Reference No. 22.)

[Compare No. 10.—D. W.]

March 26th, 10 p.m.

" . . . Verily I say unto ye that if a soul cometh into Amenti not knowing sympathy then shall it abide even until it cometh by that knowledge. O ye living ones on earth, if ye but knew it, each little sympathy ye do have for others bridges many worlds between ye and those long lost when ye come into Amenti. There is an ancient fable which runs in this wise: A certain rich and powerful prince died and after seventy-six days came into Amenti but could of his own efforts in nowise succeed in passing beyond. Whereupon he importuned the great scribe, who thus replied, 'Thou mayest leave Amenti if thou wilt but answer with truth this one question that I do put to thee:

"What is life?" And the soul of the rich man answered immediately, as he had learnt from the philosophers, 'Life is the will to live.' 'No,' said the great scribe, 'for that is pride,' and straightway the god vanished. And the time passed and the soul reflected more and more on this matter. At length, after a hundred years, the god appeared again unto the soul, saying, 'Before thou goest hence say, what is life?' And the soul, in fear lest it be again in error, replied, 'Good Lord, life is toleration for all men.' 'No,' said the great scribe, 'for that is only justice,' and away he went. And yet another hundred years passed before once again the soul stood in the presence of the god whereupon it cried out 'Great One! Life is sympathy.' Then said the god, 'O soul, go thou upon thy ways and work, for thou hast learnt the language of all creation!' (Reference No. 23.)

March 27th, 12.44 a.m. (Reference No. 24.)

"And it came to pass that one who was poor came unto Ankh-en-Khenti saying 'O High One, it is written that to prepare the way in the darkness of the great valley man must give much unto the poor. But if a man be poor even as I am, how may he do this? May not the poor man on this very count walk upright in the two halls?' Then said Ankh-en-Khenti: 'Truly, O poor man, thou art in a happy circumstance, forasmuch as thou hast not gold thou must render thy heart kind to all. Whereas the rich man, how often doth he think that in giving gold he giveth all?' And, so saying, the magician threw upon the ground his wand, and, behold, it became a snake at the feet of the traveller. Then said the magician: 'Can gold do aught like this?' So the traveller went, rejoicing in his heart, clearly perceiving that he was richer than he had thought.

"This saying of the magician, if it lacketh aught in clearness, hath yet within it a real truth, albeit it was spoken very long ago. Amen-Rā-mes."

(1) 9 p.m. (Reference No. 25.)

"H-llo, hullo, hullo! My name's Jonquil."

[Mr. Wilson gives in full the message which followed, but it is not of an edifying character. It pours ridicule on some of the other communicators by name, is sarcastic at the expense of "spook-hunters," and occasionally descends into profanity. It concludes "Hail Luxhalle! Luxhalle!"—an allusion on which neither Mr. Wilson nor we can throw any light.—Ed.]

(2) 11.37 p.m. (Reference No. 26.)

"We deeply, deeply deplore this ebullition of malice on the part of Jonquil, but he has a small mind and a most inordinate vanity. Nor could he have done this thing by himself. We see in it, as only too often before, the hand of Ptahshepses, whom, indeed, we can in nowise restrain. Jonquil has in some way which we do not know—and do not desire to—made himself of use to Ptahshepses, in return for which he gains for himself a certain degree of immunity from punishment, and behaves more often than we like to say in a way to strike honour sad. Tehuti and Kha-em-Uast."

March 28th, 9.12 p.m. (Reference No. 27.)

"Yet have ye but a little patience. These many thousand years they have cried, 'A sign! A sign!' And it is now as it was then and ever will be. To us the soul of a man is no new thing. He, of his very nature, must ever ask a sign. We come not to argue in the temple or the market place, nor to disperse our sayings unto the schoolmen. We come not unto the priests nor have we any word for the physicians. Our eyes see not the philosophers, nor do our ears tell of the merchants in the city. Our words shall be not of learning but of help and consolation. AR mes . . . Pta . . . Pta . . . h . . . m . . . e . . . s . . . Ptahmes of Memphis. . . We feel with all who doubt even as in the time when at Memphis I held my place listen. . . A man once came in grief and sorrow, having lost her whom he loved, unto the 'reader' within the temple saying, 'What canst thou do for me who am sore stricken and bereft?' 'We can,' said the 'reader,' 'give unto thee the words which shall surely bring thee to the Tuat.' 'O father,' then said the man, 'this which thou teachest to all the world yet seems to me to lack somewhat in something which I rather feel than know.' 'Man,' said the 'reader,' 'thy speech is almost evil thus to speak of the sacred words.' At this moment a shadow fell upon

them, that of the prophet of the great god, who was just then passing and who now spoke saying, 'Who is this man whose speech as thou sayest, O "reader," is almost evil?' Then the 'reader' recounted to the prophet all that had passed. Black as night grew the face of the prophet, and anger came upon his lips, as thus he spoke unto the 'reader': 'O my "reader" of little, mean and narrow soul, that thou pratest of ceremonies and the letters of the law and the jargon of our philosophers to this poor soul. Away! thou empty consolation!' Then turning to the man the prophet said, 'Go thy ways, O friend, and when the evening falls thou shalt see, yea, speak with thine own woman whom thou hast loved and lost.'

"This prophet was Amen Rā-mes, at that time great one of all the temples and the gods of Thebes, Heliopolis and Memphis, at which place at that time I was 'reader' of the oracle . . . Ptahmes."

March 29th, 1.20 a.m. (Reference No. 28.)

(1) "A R . . . O ye who have a sleeping one strive ye not to break that sleep save if ye have done good works. For these things may not be for those who live but for themselves. But on that day when ye have a perfect sympathy, verily ye shall come to feel, yea know, the ever presence of those gone before. If to this perfect sympathy, which is the motive, ye have a great will, then truly all things and beings shall help thee in thy work and minister thy cares, and those long dead shall for thee return, even as they lived and walk upon the earth. . . Amen-Rā-mes."

2.50 a.m. (Reference No. 29.)

"Pode comprehender vossa merce em Portuguez? Depois haver esperado muito tempo parece maravilhoso poder enfim comunicar melhor paraben. Ha muita gente aqui desejando exprimir lhe seu prazer. . . Taxeira."

Translation of the Portuguese: "Can you understand messages in Portuguese? After waiting so long it seems wonderful to be able at last to communicate our best congratulations. There are hundreds of people here who wish to express their delight to you. . . Taxeira."

[Further messages of a striking character dealing with the method of communication and its difficulties, and throwing further light on the experiments have been received and will be sent to LIGHT shortly.—D. W.]

MENTAL CONCENTRATION.

A lecture on the above subject was given at the Psychic Class by Mr. W. J. Vanstone, Ph.D., on Thursday, the 15th inst. He said that, phrenologically speaking, the organ of continuity, though essential to mental concentration, was not the only one necessary. Causality, Eventuality, Comparison and even Ideality and Spirituality each played an important part in a systematic mental process resulting in perfectly controlled mental concentration. The power to shut the mind off from all save the subject desired, and then ability to bring the whole of one's mental faculties to a definite focus, were the main secrets of concentration. The lack of power to fix the mind upon a subject and sustain interest therein was a symptom of insanity or lack of mental balance. On the other hand, mental power was largely in proportion to mental tenacity, grip, and fixity. Men like Gladstone and Napoleon could control and focus their faculties at will. Doubtless some persons had by nature more ability to concentrate than others, but all could by the exercise of will and the adoption of a systematic method acquire this faculty. The result would be clearer reasoning power, the establishment of favourable conditions for psychic influences, and extraordinary control of the physical body, so that sleep, consciousness of pain, and healing would be entirely at one's disposal. In this connection, Mr. Vanstone described his own experiments in checking the effects of the virus of bee-stings and in the control of bees and other creatures. This was followed by a demonstration of a method of mental training designed to give complete control of the faculties.

THE PSYCHO-PLASMIC FIELD.

A THEORY OF PSYCHIC PHENOMENA.

By W. J. CRAWFORD, D.Sc.

With reference to Mr. J. B. Gall's article on Dr. Kilner's screens, published in *LIGHT* of the 10th inst. (p. 172)—which article, by the way, I fancy contains more than a germ of the truth—and to Mr. McBride's letter on page 168 on the ethereal transmission of thought, I shall be glad if you can afford a little space to amplify my remarks on pulses acting through the psycho-plasmic field. I will be as brief as possible.

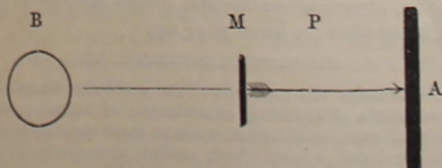
By a psycho-plasmic field I mean the space immediately surrounding a medium while phenomena are being produced. This space differs in some way from ordinary space, and the problem, to my mind, is to discover just how and why it differs. The popular notion is that it contains "magnetism," "nerve fluid," "vital fluid," "power" and what not, all vague terms for a mysterious something which apparently issues from the body of the medium and sitters. I think a more convenient name is psychoplasm. In my opinion the popular idea is more or less correct. In the absence of anything like precise scientific data, general observation would lead to the following conclusions:—

1. Psychoplasm seems to be material in structure, for it can be felt issuing from the finger tips and from other parts of the body, and its withdrawal causes the bodily extremities to become cold, as though a volatile fluid were evaporating.
2. Psychoplasm is sensitive to the action of light of short wave length, for it seems to be more or less broken down by it, which would probably be the case if it consisted of complex molecules, such as cell-protoplasm.
3. Psychoplasm is not perceptible to the senses of hearing, seeing, taste, or smell, but it acts on the sense of feeling inasmuch as its withdrawal from the human body is accompanied by nervous twitchings and spasms.
4. Psychoplasm seems to impregnate material bodies and to enable them to be more easily acted upon on subsequent occasions than is the case with "unmagnetised" bodies.
5. The withdrawal of large quantities of psychoplasm from the human body is accompanied by after-feelings of lassitude, which depart only with prolonged sleep.

The general conclusion from the foregoing would seem to be that psychoplasm is material in structure—that it consists of actual molecules of matter, possibly complexly organised molecules of the same order as those composing cell protoplasm. These molecules would appear to be shot out of the human body at the extremities, in obedience to impulses sent from the brain of the medium, and to be projected into the space surrounding him. Rough observation seems to show me that this process is abnormal only in the sense that in the case of the medium it is greatly accelerated, and that the probability is that all human beings are throwing off psychoplasm every moment of their lives in obedience to some physiological law of equilibrium.

The human aura as revealed by Dr. Kilner's screens would then most likely be the effect of the normal issuing of psychoplasm, perhaps a chemical effect due to a breaking down of the complex molecules—a phosphorescent, radioactive, or light effect.

Granting, then, that the psycho-plasmic field is the space immediately surrounding the medium filled with highly complex molecules derived from his body, the question arises as to how a pulse can be sent across it so as to produce sound on the body struck. So far as I have been able to study the mechanism of the rap I think what happens is something as follows.



In the diagram B represents the brain of medium, M a small muscle at his wrist or hand, the space P the psycho-plasmic field,

A the material body that emits the rap. An impulse is given upon the requisite brain cells at B which travels down an appropriate nerve to the muscle M. This sharply contracts and a pulse travels forwards through the psycho-plasmic field P, and strikes A, which emits sound. I have felt the synchronous jerk of muscle with the rap when I happened to be pressing the right spot on the medium's wrist.

As to whether the nerve pulse first causes the muscle to contract, which contraction is the cause of the pulse proceeding through the field, or whether the nerve pulse skips the muscle and the contraction is due to reaction from the pulse, I am unable to say. At any rate, the psycho-plasmic field seems to react to such forces more like a solid body than a gas—that is, it transmits the pulses along straight lines, for the sounds emitted are sharp, distinct, and produced only on a small part of the body struck. As to how the psychoplasm, which appears to consist of discontinuous nuclei or blocks of molecules, is enabled to react like a solid body to forces, I plead total ignorance. Perhaps the oxygen or nitrogen of the air forms with it a kind of temporary web or cement; and in this regard it is well to bear in mind that various entities using the direct voice have insisted on the purity of the oxygen supply in the séance-room, and also the suggestive fact which we ourselves have all noted, that the presence of water vapour is highly injurious to the production of phenomena.

SEANCE NOTES.

A lady who writes over the signature "Margot" gives us an account of a séance with Mrs. Susanna Harris (her first experience of anything of the kind), of which we may make the following summary. Our correspondent took with her a mother-of-pearl rosary which had been given her by a friend after he had had it blessed by a priest at Westminster Cathedral, for "Margot" informs us that while she belongs to the Church of England, she is not in the least bigoted as she has travelled a great deal since her school days. The sitters, who numbered fourteen including the medium, having been arranged in horseshoe formation the following incident occurred: "The medium said impressively, 'Before I begin this evening I must remark that I see the Pope standing behind the lady in black velvet and making the sign of the cross over her.' She added: 'May I ask, do you know the Pope, or are you interested in him?' I replied at once: 'I do not know the Pope, but I was interested in the late Pope and have often prayed for him, and at his death I received a letter from his sister.' Subsequently Mrs. Harris's control "Harmony" asked the sitters to say "Thank you" if the spirits touched them. "I admit," says "Margot," "I silently prayed that no spirit would be allowed to tap or touch me and my prayer was answered, for I was ignored. Later a voice spoke to me from a trumpet and said, 'Why don't you wish to be touched by a spirit?' (I had not spoken at all since I answered the medium's question). 'We want to touch you.' Our correspondent having given permission, caressing touches came in abundance.

"Margot" had been told by several people that her nerves would be upset if she attended the séance, and that she would find it most alarming. She states that on the contrary she enjoyed after it the best night's rest she had had since her return to town, and woke next morning feeling better, not worse, for her strange experience.

A GENERATION AGO.

(FROM "LIGHT" OF APRIL 25TH, 1885.)

That solid bodies rise into the air, float about, and pass through other solid bodies, contrary to what are called the laws of gravitation and cohesion, are facts familiar to every investigator of Spiritualism. A table, weighing a hundred pounds—a pianoforte weighing three hundred—rise from the floor and remain suspended in the air with equal facility. The late Serjeant Cox testified that a quantity of fresh flowers—"a cart-load," he said—came into his library when every door and window were fastened. In similar ways "the well-known laws of Nature" are violated in every physical séance.

—From Editorial Notes.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE.
LONDON, W.C.
SATURDAY, APRIL 24TH, 1915.

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THE ENFOLDING PURPOSE.

Time was when almost every week in these columns appeared an article or a letter replying to some malicious attack in the general Press. In those days—not so long ago—everything connected with Spiritualism was anathema. Facts which have now been accepted and passed into the currency of daily custom and speech were derided as superstitions, the figments of hysterical imaginations. The changes came imperceptibly, by a process of gradual infiltration. There was no day on which any sudden change of front could be perceived. There have been many instances of sudden and definite conversions on political and social questions when some great journal or organisation has explicitly thrown over some old line of belief and adopted another. Our ideas *crept* in, and if some of the old pioneers of half a century ago could revisit these "glimpses of the moon" in the mortal sense they would gasp at the transformations which have taken place in the thought and speech of the time. Old experimenters in mesmerism would find not only that their ideas were generally accepted, but that such phrases as "personal magnetism," "the influence of suggestion," "hypnotic power," had become part of the texture of our language. The forerunners of psychic healing would rub their eyes to see how commonplace had become some of the things which in their day were hardly whispered, so powerful were those whose interests lay in suppressing innovations which threatened to invade their province. And as for those who stood at the beginnings of a system of regular intercourse between the two worlds, they would equally find much to amaze them. Not long ago we took up a popular magazine with a vast circulation. It contained a story by one of the greatest writers of the day, which began, "She was a writing medium and this is what she wrote," and then followed a story purporting to be given by the spirit of a man who had been killed in an accident to a motor-car. It is needless to multiply instances. Many of them are common knowledge, and we refer to the matter here because such examples show how far we have travelled in the short space of some forty or fifty years. Doubtless our old pioneers and precursors are aware of the extent to which their discoveries have modified the life of the world—probably from their more interior standpoints they have a much fuller realisation of it than we have. But we who live in this world are probably better able to perceive and perhaps to gauge the meaning of these definite external points of comparison and contrast. Studying them closely we see the converging of many lines of influence and progressive movement crystallising

here and there into words, creeds and customs, and thus conserving the results achieved. We see that like light or air the new truths flow in by a thousand unsuspected nooks and crannies. Their opponents try a multitude of expedients to repel the abhorred knowledge, and lo! its language appears amongst them before they are quite conscious of it, and they use its own speech to deny it! A process of amalgamation goes on. The same new idea breaks simultaneously on several minds apparently quite unrelated. Things seemingly remote from each other disclose unsuspected links of connection, events move forward as to appointed places, contacts are established, and interests formerly at war find themselves united by sudden discoveries of identical ends and aims.

Looking ahead we see in all these things the promise and the prophecy of a time when, by one means or another—the methods are many—mankind will be united on one great affirmation—its spiritual nature and destiny. That affirmation will include in itself every other point of identity of interest—religious, racial, social and political. The old and worn-out things, the age-long abuses, will melt and dwindle. Many of them are tottering now; some have already fallen in ruins about our ears amid a chorus of lamentations from those who see only the destruction and nothing beyond it. "There is no death" applies to more than the life of man. There is no death to anything that concerns his ultimate welfare. Even the temporal things do not perish, they only change to give place to higher forms. Nature keeps pace exactly with the soul, building it ever fresh habitations. Sometimes it seems as if the old home would fall to pieces crazily before the new one is ready, but that is a cheat of the senses. Always under the fabric of the old the new one is cunningly devised and held concealed until the time is ripe. The materials are finer, the workmanship more delicate, and so to eyes accustomed only to the grosser forms the fact is not easily apparent. In the physical fabric of the human body, built up by the mysterious chemistry of life, is the spiritual form that is to carry on the life principle when the time comes for the great removal. Under the structure of each old social order lies the framework of the new, always an advance on its predecessor, whatever the pessimist—guided chiefly by his own individual experiences, and reading into life his own defects of apprehension—may say or think to the contrary.

As we have said, the process of world-renewal is one involving the merging into one of many separate lines of progress. It is the things apart that are so painful, incongruous, and often apparently meaningless. Psychic phenomena would lose their air of mystery and menace for many if it were known that the whole of life is full of such phenomena, that the intercourse of every-day existence is a matter of psychic action and reaction. Spirit intercourse, spirit influence—these things are all about us whether we know it or not. They are in the air we breathe. We are encompassed, nourished and guided not only by the invisible powers of Nature, but by the ministries of hosts of those akin to ourselves. We may fail ourselves but they will not fail us. From the great world of the Universe to the little world of the soul the great procession of life moves on without pausing or faltering, always ascending and always carrying us upward with it, whether we know it or not.

It is amongst the mysteries of the world that whereas a man may not speak of painting, of sculpture, of literature, of engineering, of even bricklaying, without some apprenticeship, yet of that profound science which touches upon immortality, and which is at the very basis of eternal being, everybody and anybody thinks he may speak with the authority of an archangel.—"M.A. (Lond.)."

GEORGE FOX: PSYCHIC, MYSTIC AND FRIEND.

By MR. L. V. H. WITLEY.

An Address delivered to the Members, Associates and friends of the London Spiritualist Alliance on Thursday evening, April 8th, 1915, at the Salon of the Royal Society of British Artists, Mr. Henry Withall, acting President, in the chair.

(Continued from page 189.)

It was no light or easy task to which the young prophet and enthusiast thus set himself—or as *he* might have put it, to which the Lord sent him. Interior struggles and conflicts only gave place to exterior ones. But however faint or weary in body, his spirit kept fresh and sweet, and even mellowed as time went on. Right away from 1648 to his passing away in January, 1691—more than forty strenuous years—Fox spent his days in a series of missionary journeys, broken only by long intervals of imprisonment. The great message which he had received, as he believed, by direct revelation, and which he was now to proclaim to all who would listen to it, was the doctrine of the Inner or Inward Light. Other things, such as the teaching of Christian perfection, the refusal to swear oaths, to remove the hat, or to take up arms, were all not simply influenced by but related to and dependent upon the central doctrine of the Inner Light. In other words, the Inner Light was essentially the sum and substance of Fox's teaching, just as it has been, ever since, the essential message of the Society which he founded.

What exactly was, and is, this doctrine of the Inner Light? Fox says: "I saw that Christ enlightened all men and women with His divine and saving light, and I saw that the manifestation of the Spirit of God was given to every man to profit withal." A modern interpreter, a lady who, after long spiritual dissatisfaction in another religious body, became "a convinced Friend," finding in Quakerism that for which her soul had hungered for so long, puts it thus:—

The one corner-stone of belief upon which the Society of Friends is built is the conviction that God does indeed communicate with each one of the spirits He has made, in a direct and living inbreathing of some measure of the breath of His own life; that He never leaves Himself without a witness in the heart as well as in the surroundings of man; and that, in order clearly to hear the Divine voice thus speaking to us, we need to be still—to be alone with Him in the secret place of His presence.

The inner light that Friends desire to walk in is not an intellectual but a purifying light; it consists not in rapture, ecstasy, sensation, but in clear insight into the deepest kind of truth; it leads not to knowledge but to holiness. It shines in quietness, and in order to cherish it we must lay aside our preoccupation with the vivid and clamorous and transitory things that are without, dwelling in stillness upon what is eternal, that all things may be revealed in their true proportions.

The glory of early Quakerism was in its integrity, in its uncompromising, unflinching requirement that the life should bear witness to the truth, and its resolute stand against any other requirement. The "inner light" was not only a word of the deepest poetical and mystical significance, it was a doctrine of sternest righteousness, and at the same time an assertion of resolute independence.

Such was the message which George Fox spent his days and years in proclaiming. To get the full effect of it we need to remember how greatly it was in contrast with, if not in contradiction to, the orthodox teaching of his day. It was a time of seething unrest, spiritual as well as social and civil. Brownists, Millenarians, Antinomians, Anabaptists, Libertines, Familists, Enthusiasts, Seekers, Perfectists, Ranters, abounded everywhere, but it was not so much with these that Fox came into contact and conflict as with those whom he terms "the professors"—that is, those associated with the orthodox churches. The hand of Episcopacy under Laud had lain very heavily upon the country, but, curiously enough, it was not Episcopacy but Puritanism and Presbyterianism that Fox antagonised. As a great seeker after reality, he protested against the superstitious reverence which laid as much stress on the letter of the Bible as on the realisation of its spirit in daily life and living, against

the diffuse sermons (running to eighteenthly and nineteenthly) on abstruse and remote points of doctrine, against long and wearisome prayers, and particularly against the prevalent Calvinistic teaching of the predestined and eternal misery of the greater part of the human race.

Against all this Fox protested manfully, with a prophet's ardour and an enthusiast's vividness. The note, perhaps, of the Puritan teaching of the day was the depravity of human nature: it insisted not simply on the depravity of those who were predestined before their birth to eternal misery, but also on the depravity even of those who were called to eternal happiness. The Puritans endeavoured, beyond all, to awaken in men a deep, indeed an overwhelming, sense of spiritual unworthiness. In their zeal for the glory of God in relation to the salvation of the souls of men, they unwittingly demeaned human nature, the offspring and expression of the Divine. Fox's great call, on the other hand, was to men to awaken to their potential and innate divineness. His teaching was not negative but positive; it was a call to the consciousness, not of unworthiness but of worthiness, not of depravity but of divineness. He was not prepared to admit that men were always in this life to be liable to be dominated or mastered by sin or by fear. He said, "Christ opened to me how He overcame, and that through Him and His power, light, grace and spirit I should overcome also."

In finding the inner light he found his life and his life-work. The light which had become manifest to him in his own soul he believed to be equally accessible and available to every man and every woman, and so he says: "I was sent to turn people from darkness to the light, that they might receive Christ Jesus, for to as many as should receive Him in His light I saw that He would give power to become the sons of God. I was to direct people to the spirit." The story of how he set about this great and divine task to which he felt himself called is as fascinating as a romance; the experiences he met with, the persecutions he endured, the imprisonments and hardships he suffered, seem almost too great for one human being to have survived; certainly any normal human being would either have sunk exhausted under the struggle and the conflict, or have given it up: but Fox was a supernormal human being and he endured to the very end.

The title of this lecture characterises Fox as psychic, mystic and Friend. It is a somewhat thankless and invidious task to undertake to act as a surgeon in spiritual anatomy; however it may be in physiological anatomy, when we come to the spirit we have ever to bear in mind that however many faces or phases it may show, they are all linked up into one whole, and cannot be sharply divided off the one from the other. Still, I feel that I shall leave a less blurred picture of the great Quaker leader upon your memory if I deal *seriatim* with various aspects of his many-sided personality.

Now, as one writer puts it, "some regarded Fox as a sheer madman, others as a horrible blasphemer, others as a fit subject for being ducked in a pond or set in a pillory. He was frequently mobbed, cruelly beaten, and stoned, and sometimes was so shockingly treated that he was left for dead. Yet he never resented this maltreatment. Driven from one town, he generally proceeded quietly to another and resumed his work. It was no rare thing for him to seek a bed in a corner of a stackyard or under a bush in the open field, and to want food for days together."

For myself, I have, of intent, used the term "supernormal" regarding Fox, and by *supernormal* something is meant quite different, of course, from *abnormal*. It may be remembered that last year, in lecturing upon Jeanne d'Arc, I drew a definite and real distinction between her psychical and spiritual endowments and experiences, and I suggested that her spirituality was not dependent upon her psychic capacity, but that her psychic experiences were based upon and arose out of her spiritual capacity and character. In like manner I wish to suggest, with reference to George Fox, that his mysticism was not the outcome of his psychism so much as his psychism was the outcome and the expression of his mysticism. To put it in another way, the psychic in him was accidental (in the philosophical sense of that term)—or, at any rate, it was incidental; whereas the mystical

was essential. Doubtless there is a place for psychical mysticism, but for myself I would plead rather for mystical psychism: not for less of the psychic, perhaps, but certainly for more of the mystical.

Let us look briefly, then, first at Fox as a psychic. Everyone agrees that there was a wonderful magnetism and power about the eyes of Fox, especially when he was wrought up into a state of spiritual rapture or ecstasy. The eyes, it is said, are the windows of the soul, and if ever a soul looked out of a man's eyes, it was so in the case of Fox. Even to-day, if you look at the portrait of the great Quaker, the eyes seem to follow interestedly your every change of position and to watch you critically yet kindly out of the room. What, then, must it have been when the spirit of the man flashed through the living eye? Thus, at a meeting at Carlisle, a Baptist deacon cried out in contention and anger to disturb a Quaker meeting. "Whereupon," says Fox, "I set my eyes upon him, and spoke sharply to him in the power of the Lord, and he cried, 'Don't pierce me so with thy eyes; keep thy eyes off me.'" Once he was arrested at Swarthmoor and taken first to Ulverston and thence to Lancaster. "A great triumph they thought to have had," he says; "but as they led me I was moved to sing praises unto the Lord." Arrived at Lancaster and finding the spirits of the people "mightily up," he stood and looked earnestly upon them until they cried "Look at his eyes!" Mention must be made, too, of a deeper sight he had, the power of reading character, a veritable insight into people's spiritual "conditions."

It is on record that Fox once lay in a trance for full fourteen days (if only it were on record, too, what he saw and felt in his subconscious self during that time!). He foretold the fall of the Rump Parliament; he had a striking presentiment of the approaching death of Cromwell; he had a vision of the Fire of London years before it happened; and he had a foreshadowing of the coming of the Revolution of 1689. The power evinced during some of the meetings at which he was present was such that the house seemed to be shaken, and on one occasion a clergyman ran out of the church lest it should fall on his head!

The gift of healing was also granted to Fox. At Mansfield Woodhouse a distraught woman was being bound so that the doctor might bleed her. Fox desired that she might be loosed, and then he commanded her in the name of the Lord to be still. She became still, her mind grew settled, and so remained until her death. At another town there was a great man who had long been sick, and had been given over by the physicians. Fox went to visit him, and was moved to pray by his bedside, and the record is that the Lord was entreated so that the sick man was healed. Another interesting case may be given as Fox himself relates it:—

After some time I went to a meeting at Arnside, where Richard Myer was, who had long been lame of one of his arms. I was moved of the Lord to say unto him, amongst all the people, "Stand upon thy legs," and he stood up and stretched out his arm that had been lame a long time, and said, "Be it known unto you, all people, that this day I am healed." Yet his parents would hardly believe it; but after the meeting was done they had him aside, took off his doublet, and then saw it was true.

This power of healing was not available for others alone: he himself had wonderful recoveries. Thus, at Ulverston, he was stoned until he was rendered unconscious. As soon as he recovered, someone struck him on the arm, so that it was temporarily paralysed. Fox says, "Some indeed cried out 'He hath spoiled his hand for ever having the use of it any more.' But I looked at it in the love of God (for I was in the love of God to them all that had persecuted me), and after a while the Lord's power sprang through me again, and through my hand and arm, so that in a moment I recovered strength in my hand and arm, in the sight of them all."

One instance at least Fox records of the power of psychic vision of spirits after death. In those days and for long afterwards, capital punishment was inflicted for trifling offences. Fox denounced this, and he tells how on one occasion—

Two men suffered for small things and I was moved to encourage them concerning their sufferings, it being contrary to the law of God; and a little while after they had suffered, their

spirits appeared to me as I was walking, and I saw the men were well,

that is, I suppose, "I saw it was well with the men."

One of the strangest incidents recorded in the life of Fox is that which took place at Lichfield. It happened soon after he had been liberated from an imprisonment at Derby lasting for a period of six months. No sooner was he set free than he immediately resumed the work of preaching. In the course of his journeyings, coming into the neighbourhood of Lichfield, he was moved to testify against the town. He did not trouble to get into the road, but made his way over hedge and ditch till he reached within a mile of the town, where he came into a field in which shepherds were watching their sheep.

There was I commanded of the Lord to put off my shoes. I stood still, for it was winter, and the word of the Lord was like a fire in me. So I put off my shoes and left them with the shepherds and the poor shepherds trembled and were astonished. Then I walked on about a mile and as soon as I was got within the city the word of the Lord came to me again, saying, Cry, Woe to the bloody city of Lichfield! So I went up and down the streets crying with a loud voice, Woe to the bloody city of Lichfield! It being market day I went into the market place and to and fro in the several parts of it and made stands, crying as before, Woe to the bloody city of Lichfield! And no one laid hands on me. As I went thus crying there seemed to me to be a channel of blood running down the streets, and the market place appeared like a pool of blood.

Various interpretations have been placed upon this experience of Fox; I simply record the visit and the vision as given in his own words.

Turning now to the mystic side of Fox's personality, one feels that it is hardly correct, certainly not adequate, to speak of his mystic "side," for he was mystic through and through. Always he is testifying that "I was moved of the Lord" to do or say this or that; or "the Lord opened unto me" so and so. "I saw" is another of his great watchwords and testimonies; we have already seen the magnetic power in his eyes, but this "I saw" refers, of course, to a vision purely mystical or spiritual. His great power of "sensing" people's spiritual "condition" was mystical, perhaps, rather than psychical. Once, after a vision, he tells us—

I cried to the Lord, saying, "Why should I be thus, seeing I was never addicted to commit these evils?" And the Lord answered that it was needful I should have a sense of all conditions; how else should I speak to all conditions? And in this I saw the infinite love of God.

Here is one example of how he "sensed" people's conditions:—

While I was in prison, divers professors came to discourse with me, and I had a sense, before they spoke, that they came to plead for sin and imperfection.

Needless to say, his "sensing" was true. Fox was the last man to listen to this kind of pleading, and he says:—

They could not endure to hear of purity and of victory over sin and the devil; for they said they could not believe that any could be free from sin on this side of the grave.

Before his last imprisonment, when he was clapped into Worcester Gaol, he had a "sense" of his own coming "condition" of being a prisoner, as will be seen from this letter of his written to his wife from the gaol:—

Dear heart, thou seemest to be a little grieved when I was speaking of prisons and when I was taken. Be content with the will of the Lord God. For when I was at John Rous's, at Kingston, I had a sight of my being taken prisoner, and when I was at Bray Dolly's, in Oxfordshire [the night before the arrest], I saw I was taken, and I saw I had a suffering to undergo. But the Lord's power is over all: blessed be His holy name for ever.

Again and again his "Journal" speaks of mystical and spiritual visions.

I saw in that which was without end, and things which cannot be uttered, and of the greatness and infiniteness of the love of God, which cannot be expressed by words; and I have been brought through the very ocean of darkness and death.

I saw that there was an ocean of darkness and death; but an infinite ocean of light and love, which flowed over the ocean of darkness. In that also I saw the infinite love of God.

(To be continued.)

COUNT MIYATOVICH AND THE NEW WAVE
DETECTOR.

A RECOGNISED MESSAGE.

On the 13th instant Mr. David Wilson, with whose remarkable invention we deal elsewhere in this issue, sent us the following "radiogram" with an inquiry as to whether we could identify the addressee, whose name, it will be seen, is given in a fragmentary form:—

Message received on 12th April, 2.45 a.m.

To Chedomiyat vech:

In English this for that it may be more easier to receive I have for this long time been wish to you to write now it is much more easier but still greatly impossible. Many there is wishing so to you to write. Swe . . . borg, a good and great man, is here. Says he to you sasom bevis pasanningen: also boyn . . . boyn must try when not so difficult. It is Michel who this to you writes by the means that are now new.

We had little doubt that the name at the beginning was a mangled form of Chedo Miyatovich and accordingly forwarded it to the Count, who replies as follows:—

The radiogram received by Mr. David Wilson, on April 12th, at 2.45 a.m., is undoubtedly addressed to me by the spirit of a Serbian. I am known in England as "Chedo" or "Cheddo" Miyatovich, having taken only the first half of my long name "Chedomille." But the Serbians call me always *Cheda* and not "Chedo," and as the spirit "Michel" addresses me as "Cheda" I conclude that he must be the spirit of a Serbian. He further explains why he addresses me in English, which means that he is not English himself, and that under other circumstances he would address me in a language which would need no explanation, viz., in our national Serbian language. Then the construction of his phrases is not English at all, but quite Serbian, as if a Serbian thought a phrase first in the Serbian construction, and then literally translated it into English. For instance: you English say, "I wish to write to you," but we Serbians say: "I wish to you to write"; and the radiogram has twice that Serbian construction of the phrase. It is the same with the last phrase: "It is Michel who this to you writes." The phrase is not correct English, but quite correct in the Serbian construction. Therefore, I have no doubt that the radiogram emanates from the spirit of a Serbian.

I cannot say who that "Michel" is. I had several friends who passed away during the last thirty years, and who bore the name of Michael or Michel. While I was in Belgrade last year in June I heard that at several sances there the spirit of Prince Michael manifested himself in one way or another. His nephew, King Milan, and his grand-nephew, King Alexander, often spoke to me at the sances in London, but Prince Michael, so far, never.

But I know who is "Boyne." There was in Serbia, for some time, only one man who bore that name. He came to Belgrade from Minnesota, U.S.A., and I helped him as much as I could in his undertaking, and when he died from a mysterious death, I buried him. Fifteen years after his death I received from a stranger, living in Panchova, a town in Hungary, a letter informing me that one night while he and his daughters were gathered round the table, the spirit of a certain "Boyne" asked him to write to me to tell me that he died—poisoned! In 1907, at a sance in William T. Stead's house in Wimbledon, the very first spirit who materialised was Boyne, with his most handsome and characteristic head. And now, through Mr. Wilson's etheric instrument, I am informed that "Boyn . . . Boyn must try [to write to me] when not so difficult."

But who may be that "good and great man" who sent me the message in three words, *Sasom bevis pasanningen*, and what mean those words? They are not Serbian, and not of any European language that I am acquainted with.

Not only I have nothing against your publishing that radiogram, and this my letter to you, if you like to do so, but I should be very pleased if you were to do it, as maybe some of your readers could explain the meaning of those three words.

THERE'S nothing either good or bad, but thinking makes it so.—SHAKESPEARE.

BIGOTRY EXPOSED.—The religious bigot . . . will not hear of any questions or doubts, because "if you once begin with them, you do not know where you will end." That saying proves the bigot's distrust in his own faith, his knowledge that it is based on a number of facts that will not bear to be examined. It proves further that he clings to his faith because he does not know how he could live without it, not because he is convinced of its truth.—THE "TIMES."

"THE INVISIBLE ALLIES."

STRANGE STORY FROM THE FRONT.

In LIGHT of October 10th last we referred, under the title of "The Invisible Allies," to a remarkable story by Mr. Arthur Machen, the novelist, which appeared in the "Evening News" of a few days before, and which depicted our soldiers at the front as being aided by the spirits of the English soldiers of the past. The soldier about whom the story revolves sees a vision of the Agincourt bowmen and hears their voices. A short time ago we were asked by a well-known publisher if we could tell him anything of the origin of the story, as statements were being made that it was founded on fact. We replied that we thought it nothing more than an effort of that imagination of which Mr. Machen's stories are full. However, being curious on the point, and having a personal acquaintance with the author, we wrote to him asking the question, and were not surprised to receive his answer that the tale was merely a fanciful production of his own. He thought it rather curious that any legend should have grown up around his story. A few days ago, however, we received a visit from a military officer, who asked to see the issue of LIGHT containing the article in question. He explained that, whether Mr. Machen's story was pure invention or not, it was certainly stated in some quarters that a curious phenomenon had been witnessed by several officers and men in connection with the retreat from Mons. It took the form of a strange cloud interposed between the Germans and the British. Other wonders were heard or seen in connection with this cloud which, it seems, had the effect of protecting the British against the overwhelming hordes of the enemy. We wonder what truth there is in the report. Legends spring up quickly, but so far as we have observed there is always some core of truth, however small, at the back of each. Even the "Russians in England" rumour, we understand, was not entirely without foundation. But this legend of Mons is fascinating. We should like to hear more of it.

ALCHEMY AND PHALLICISM.

The nineteenth general meeting of the Alchemical Society was held at 7.30 p.m., on Friday the 9th inst., at 1, Piccadilly-place, Piccadilly, W. The chair was occupied by Mr. Arthur Edward Waite, an honorary vice-president of the society, and a paper entitled "The Phallic Element in Alchemical Doctrine" was read by the acting-president, Mr. H. Stanley Redgrove, B.Sc. (London.), F.C.S. (author of "Alchemy; Ancient and Modern," &c.). The lecturer commenced his discourse by bringing forward further evidence in support of his theory that the doctrines of the mediæval alchemists originated in an attempt to apply, by means of analogy, the accepted religious dogmas concerning the soul and its destiny to chemical and physical phenomena. A further source of *a priori* reasoning was to be found in the rudimentary physiology of the period. It was natural for primitive man to attempt to explain the universe anthropomorphically, and this led to his attributing sex, not only to the world, as a whole, but to inanimate objects. This gave rise to phallicism, or the worship of sex; and so far as the alchemists were concerned, what the lecturer called "the phallic element in alchemical doctrine" manifested itself in a belief that the metals propagated themselves sexually by means of seed, and in many other curious views which he discussed in detail. He gave evidence for believing, however, that the alchemist's debt to theology was a greater and more fundamental one than that to phallicism, important though this latter debt undoubtedly was. In conclusion, Mr. Redgrove briefly dealt with the significance of sex for Alchemy, understood as a mystical process carried out on man himself, in which sense, as he pointed out, it appears to have been understood by a few transcendental alchemists of the 16th and 17th centuries.

The lecture was followed by an animated discussion.

WE are asked to announce that the second ceremonial assembly of the Order of the Servitors of the Ideal will be held in the Lecture Room of the International Club, 22A, Regent-street, on Thursday, the 29th inst., at 4.30 p.m., when an address will be given on "The Ideal in Divine Life."

THE LIFE OF MAN AFTER DEATH.

ADDRESS BY MR. JAMES MCKENZIE.

A crowded meeting at the Steinway Hall on the 15th inst. testified to the interest aroused by Mr. McKenzie's lectures on Spirit Intercourse.

Sir Richard Stapley (the chairman) pointed out that the facts of a proved life after death were there for each person to find out for himself. When George Stephenson discovered the capabilities of steam locomotion he was so doubtful of being believed that he announced only a part of his discovery, contenting himself with stating that steam would move an engine at the rate of twelve miles an hour, because had he substituted "forty" for "twelve"—which would have been well within the truth—no one would have accepted his statement. In the same way investigators like Mr. McKenzie were very chary of telling their audiences the full extent of their discoveries.

Mrs. McKenzie followed with a touching illustration of the scene in "The Blue Bird" where the graveyard melts into a landscape of beauty and the children realise that "there are no dead."

Mr. McKenzie then spoke, keeping his audience almost breathless with interest. He said that when he was asked whether he believed man lived after the death of the body, he replied No, he did not *believe*, he *knew*. In sleep and under anæsthetics many people were able to leave their bodies and meet their loved ones and friends, but on returning were unable to remember anything of their experience. Spiritualism was not that vague thing a "Faith," but a Science. A camera might be placed in front of spirit forms—invisible perhaps to some, but visible to others—and these forms could be photographed under test conditions. It was a strange fact that clergymen fought so shy of what should be really their own subject. Life after death was the very essence of every religion, yet it was regarded as wrong to investigate it. The "silent tomb" was a favourite expression. The tomb was certainly silent, because no man, woman, or child ever entered a tomb. A vivid description of the appearance of the spirit leaving the body at so-called death was then given.

The first hours and days in the spirit world were next portrayed—the homes we would find there, the dear ones awaiting us, their ministrations of love. Excessive grief for those left behind could more or less bind a spirit to the earth plane, but not necessarily to its detriment. Those grieving upon this side would be deeply comforted by those who had passed on if we on this side would give them the opportunity.

"Where," continued the lecturer, "is the spiritual world? It is here all around us. To-night in this hall there are six times as many disembodied people present as there are in the body. What is the difference between the spheres of heaven and hell? It lies solely in our thoughts—in ourselves. Even on this side we can, more or less, create our own heaven and our own hell. On the spirit plane an educated soul will create a delightful environment.

"In that other world—other and yet one with this—we shall wear clothes, have solid bodies, use speech, move upon a solid surface with our feet as here, and see around us mountains, valleys, streams, and forests. The occupations in the spirit world are as numerous, busy, and interesting as on earth. There are also idlers there as here. The 'tramps' of the spirit world have been the 'wasters' of this. It is extraordinary, the nervous fear that exists of investigating this mighty subject. 'What will my grandmother say? I shall lose her fortune,' means more to many people than a knowledge of what awaits us on leaving the body."

"Friend," concluded Mr. McKenzie, "if you are hungry to know these things you can know them for yourself, and recollect always that 'The greatest of all miracles is yourself, the greatest of all times is now, the greatest of all places is here.'"

STIR up thy heart to choose the still unseen :
Strain up thy hope in glad perpetual green,
To scale the exceeding height where all saints dwell.

—CHRISTINA ROSSETTI.

OTHER-WORLD REALITY.

At the Rooms of the Alliance, on the afternoon of Wednesday, the 14th inst., among the questions put to "Morambo," the inspirer of Mrs. M. H. Wallis, was the following: "Is it a reasonably correct description of the next world to say that to some extent it is a mental world, the substance of which is plastic and responds to influences, and that this is the reason why accounts given by different spirits differ so widely?"

In the course of his reply "Morambo" said that it was rather a large question and the last clause of it introduced an element of difficulty, because if for a moment they took into consideration the extent of the spirit world and the vast number of its inhabitants, it went almost without saying that accounts of it would differ. Still, he took it that in the main there was a unison of affirmation in regard to its reality. Certain aspects appealed to certain people; their previous training predisposed them to notice some things more than others and rendered them responsive in different ways, so that there were degrees of difference in their accounts, but he took some exception to the implication contained in the question that that difference was a wide one, if that meant that the statements made were contradictory. The spirit world was a very real world and spirit people very real people. To them their experience was an experience of reality, and on the other hand the material world, with its changing conditions, appeared more or less unreal. What earth-dwellers regarded as solid matter usually presented no obstacles to the spirit. Similarly some of the former who had penetrated to the spirit condition, but retained some of their bodily limitations, were only able to see a shadowy presentment of their surroundings, and thought them more or less unreal, but as they attained true perception they found the spirit world to be even more real than was their old-time conception of the earth. The material world existed for us in accordance with our consciousness, and the same applied to the spirit world; but because an individual spirit had a limited range of perception it did not follow that other individuals had not a wider range or greater experience. Still, there were conditions in the spirit world that were entirely unaffected by the special mentality which any of its denizens might possess. He claimed for that world a stability in accordance with spiritual law.

The Chairman remarked that this would seem to suggest that the features of the spirit world were common to all, but that the expression varied in accordance with individual mental development.

"Morambo" replied that practically that was so. But it was to be remembered that on the spirit side of life there was a continual penetration into the mind activity of other people. On the earth side we were affected by the mind activity of our fellows, but we rarely realised the fact. Spirit people sometimes saw through the thought atmosphere of others rather than through their own, so that those who were of a negative type of mind had to become positive in order to see more clearly.

SIDELIGHTS.

The "Review of Reviews" for April provides, as usual, an admirable literary and pictorial mirror of the times. The Rev. Henry Carter discusses the question of drink in war-time and advocates the temporary abolition of the trade in intoxicating liquors. The quotations from leading articles in the Reviews are well chosen and of especial interest.

The "North Star" contains a report of a sermon preached by the Rev. C. L. Tweedale on the 11th inst. on the subject, "Where are our Gallant Dead Slain in the Great War?" which, it will be noticed, is the title of the pamphlet recently published by Councillor Appleyard. In the course of his sermon, Mr. Tweedale said (we quote from the report): "Tens of thousands of souls were round about us to-day, but because many of us were blind, we could not speak to them. That was where our gallant soldiers who had been killed in the war were to-day, not asleep waiting for the day of judgment, but always about us; and was it not possible that a message would be received from some of them? They were whispering now could we but hear them, but a neglect of the truth had obscured our vision."

We understand that the Rev. Susanna Harris will leave London for the North at the end of the present month.

Miss McCreadie was unhappily prevented by illness from appearing at the Alliance Rooms on Tuesday, the 13th inst. At the time of writing we learn with pleasure that she is speedily recovering. In her absence, Mrs. Paulet, at very short notice, kindly consented to fill the vacancy, and gave excellent clairvoyant descriptions to an appreciative audience.

We have received the April issue of "The Superman." This magazine was originally known as "Man," but the editor, Mr. C. W. Child, finding that there was another journal of the same name, has altered his title, the new title being certainly a happy one. This number contains a phrenological sketch of Field-Marshal Sir John French by D. T. Elliott, of the Fowler Institute, and some interesting articles on astrology, physiognomy, cheiromancy and graphology.

Mr. James McKenzie has written and published a small pamphlet entitled "First Steps to Spirit Intercourse," which is sold at the meetings he has been holding at Steinway Hall. It is neatly got up and contains much useful information compendiously arranged and adapted to be of service to the uninitiated. We are struck by the well-chosen quotations from the works of Miss H. A. Dallas which it contains. The pamphlet is issued at 3d. and can be obtained from Mr. McKenzie, at 1, Stanley Gardens, Bayswater, W.

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

The Origin of the Soul.

SIR,—If I understand Mr. Bush, as manifested in his letter of April 10th, he is an evolutionist with a difference. He accepts our descent from the lower ranks of life in the same sense as they are descended from those still lower. It is a ladder up which we have laboriously climbed. He does not show that there is any "discrete degree" between man and his forefathers of the forest. But each step upwards (or downwards) was determined, he thinks, by pressure from a superior Intelligence outside, the method being the same for mollusc as for man; and in this way he escapes from a physical relationship which he does not like. But it must be noted that he does not escape from the facts—i.e. the structural remnants, the stavidisms, the "blood relationship" which has been proved to have a literal meaning, differentiating the blood of man and the anthropoid apes from that of all other animals—he does not escape from these facts which suggest, to the point of proving, an entirely physical descent.

His position is based upon a very remarkable statement. He says the primal cell, from which all embryos start, is a speck of protoplasm identical in man and every other species, and has its feet set in the right way of development only by the life-force (or spirit) inherited from its parents, without which it has no more inclination to grow into a man than into a mouse. He is in error. I think he will find it difficult to meet with a biologist who will agree with him when he says: "It is admitted that all forms of life start from the same beginning, the animal matter in the egg of a sparrow being identical in every respect with that of a cuckoo." The biologist will accept the diversity of development as proof sufficient of diversity in the primal cells. He will assume a complexity of structure or molecular constitution, invisible, but none the less real, corresponding with its potential *développement* as mollusc, mouse, sparrow, cuckoo or man.

Mr. Bush says these cells "appear" to be alike, but he must not be deceived by appearances. Cells are not simple specks of protoplasm. They show under the microscope a definite structure which tends to vary with different species. This is the physical basis of heredity, and there seems to be no necessity to postulate

the control of development by an intelligent life-force. An intelligent life-force would produce more consistent results and not bring monsters and idiots into the world. And a similar argument applies to the evolution of new species. Guided by high spiritual powers all its steps would be upwards. There would be no creation of enemy microbes nor degeneration into unlovely parasites. I believe the whole process to be self-acting from beginning to end. Has not Dr. Bastian produced organisms from such innocent chemicals as sodium silicate and permanganate of iron by the action of sunlight? Has not Mme. Victor Henri, by Mr. Bush's own admission, changed the nature and form of the anthrax bacillus by ten minutes' exposure to ultra-violet rays?

Mr. Bush commends his theory of the creation of new species by interference from above as accounting in the only possible way for the very great difference between man and ape. Where, he asks in his book, are the missing links and the species corresponding to them? The answer, I take it, is that the various species connecting up with the ape have all been absorbed in the course of evolution. Where now are *orhippus* and *hipparion*, the ancestors of the horse? Where are *meshippus* and *mihippus* and *pliohippus*? We have their bones but the wheels of progress have passed over them and they have no living members to day. But surely, it may be argued, the fossils of our *simi-human* or *semi-human* ancestors should have been found. I don't know. The world is large and fossils are small; much that was land then is under water now and not all the land has yet been dug over. It is not every skeleton that makes a fossil; only by a stroke of luck would any particular ancestor be buried in such favourable conditions as to be preserved through the millenniums for our inspection. Twenty years ago remains were found in Java of a character so doubtful that the name given to them was *pithecanthropus* (ape-man). Does that not satisfy Mr. Bush?

Evolution appears to be due to a power inherent in protoplasm of re-acting to its surroundings so as to adapt itself to any change of condition. The fish that takes to cave life loses its sight; the cuckoo that takes to a vicarious habit of bringing up its young develops in them the apparatus for ousting the young of their foster-brothers from the nest. I cannot see in either of these adaptations the witness of intervention from the world of spirit.

To sum up: the universe is a marvellous self-acting machine neither requiring nor receiving any attention from its inventor. Evolution is a self-acting process by which creatures are progressively adapted to their surroundings. We may believe it was foreseen and intended that man should result; we may think we sense the hand of God behind creation; but we need not look for His finger in every pie.—Yours, &c.,

N. G. S.

SIR,—May I contribute a few lines with reference to the above, as I have endeavoured to explain the position in the Press for some years now whenever an opportunity has occurred?

Of course, the term "soul" is used with great looseness, but in this letter I mean it to represent man as he really is, an immortal centre of consciousness. From this it will, I think, be obvious that it could not have had any origin or commencement, as, being eternal, it always was eternal. On the other hand, from the relative standpoint, the soul simply commenced its relatively separate existence as far as mankind is concerned at the dawn of manifestation, or a period of manifestation of a universe. Before such an event the consciousness which "uses" or functions through the form of man was one with the All-Conscious, as it will be again when manifestation ceases. It will, I think, be seen that it would be useless to apply dates to such "events"—if I may use the term—as they might represent, if we knew them, hundreds of millions of years, as Nature is not concerned with time—she neither lags nor hastens.

In respect to the life of animals on the "other side," to which Mr. Bush alludes, I would like to say that most of the domestic pet animals, like the cat and dog, have a very fair period of happy conscious existence in the next world—the astral or desire sphere—after physical death. The consciousness which "uses" or functions through all forms—be they

Solar Logoi, human beings, animals, or plants—is exactly the same, the difference in construction of the form, its quality and the like giving the varieties in relative consciousness. From this, as man's personality is threefold, and the pet cat or dog's twofold, it will further be seen that the former is more efficient and has a greater variety of experiences than the latter. Again, as the second body or sheath in both man and pet animal is the desire or astral vehicle, so both can continue to function more or less according to their desires in the next world.

To get a still greater variety of experience, the individual point of consciousness, when experiences in two bodies and worlds can yield nothing new, takes a third sheath or body of very fine matter, often called the mental body, and through which it functions with the attributes of mind. Thus the consciousness which used the form of a pet dog or cat—to give a rough example—comes to use the human form.

The above subject is rather a large one to deal with in a letter but, roughly speaking, a certain type of consciousness, often called a "group soul," goes out to use the forms of different domestic or pet animals continually, and after physical death and the more or less short astral life, the individual point of consciousness returns to the "group soul," which is enriched or "advanced" by the addition of the animal's experience. This pooling of the experience of animal consciousness helps to keep the work of animal evolution fairly even, so that a large number may reach the human stage at a time, though, of course, now and then an odd animal will forge ahead so that its consciousness cannot very well be poured back into the "group soul," as it has very little in common with it, and in such a case it will fill a place in the human family some thirty years after its physical demise.

As Mr. Bush suggests, petting or very considerate treatment will give an animal a longer life in the next world, as by good treatment a more durable desire or astral body is built up. All animals, plants and even minerals have, however, an astral counterpart, but in most cases it is quite useless apart from the physical vehicle.

As a last line it may help interested readers if they remember that man as we know him down here is an immortal centre of consciousness (*i.e.* the soul) plus the ego (often called the individuality) yet again plus a triple personality (*i.e.* the mental, astral and physical bodies). The animal is of the same consciousness, the "group-soul" acting the part of the ego or individuality, while the animal personality is only twofold, *i.e.* astral or desire body and physical sheath.—Yours, &c.,

ARTHUR M. TURNER, M.A.

6, Trewince-road,
Wimbledon, S.W.

"The Realm of Confusion."

SIR,—Your leading article on this subject (p. 102) was very interesting, and no doubt the conclusion reached, that there is no real evil on the spirit side of life, is correct.

I am glad to see that Spiritualism is gradually clearing itself of many of the objectionable features connected with it in the past, which have hindered its progress: obsession and diabolism, for instance; and the idea that executed criminals return to earth to incite others to repeat their crimes.

A. J. Davis showed the fallacy of these ideas long ago, but few seem to read his works nowadays.

As to the origin of evil, Isaiah said: "I form the light and create darkness; I make peace and create evil; I the Lord do all these things."

The following lines are so well known as to be somewhat hackneyed:—

All Nature is but art, unknown to thee;
All chance, direction, which thou canst not see;
All discord, harmony, not understood;
All partial evil, universal good.

—POPE'S "Essay on Man."

—Yours, &c.,

A. K. VENNING.

Los Angeles, Cal., U.S.A.
March 20th, 1915.

SOCIETY WORK ON SUNDAY, APRIL 18th, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W.*—Mrs. Mary Gordon gave an interesting address on "Truth" and successful clairvoyant descriptions.—*77, New Oxford-street, W.C.*—On the 12th inst. Mrs. Jamrach gave many fully-recognised clairvoyant descriptions. Mr. Leigh Hunt presided at both meetings. Sunday next, see advertisement on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, *Pembridge Place, Baywater, W.*—Trance addresses by Mr. J. J. Morse. Morning subject, "The Hells and Heavens of the Hereafter"; evening, "Jesus as a Symbol and as a Man." For next week's services, see front page.—W. B.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Mrs. Fairclough-Smith gave a most enlightening and uplifting inspirational address in the morning on the text, "Henceforward ye shall see Heaven Open and the Angels of God Ascending and Descending upon the Son of Man." In the evening she ably answered written questions from the audience. Mrs. Frederick Godley sang an exquisite solo. For next Sunday's services, see front page.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mr. H. Leaf gave a good address on "The Philosophy of Spiritualism," followed by clairvoyance. Sunday next, address by Mr. H. Fielder.—M. W.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Mr. Robert King's inspiring address on "Prayer" was delivered to a large audience; he afterwards ably dealt with questions. Sunday next, 11 a.m., service and circle; 7 p.m., Mrs. Alice Jamrach. Thursday, 8 p.m., address and clairvoyance.—C. L. B.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mr. Prior interested a crowded audience with his address on "Gleanings from Many Lands." Sunday next, at 3, Lyceum; at 7, Mrs. Maunder will give address and name a child. Please bring white flowers. May 2nd, Mr. Horace Leaf.—H. W. N.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, good circle; evening, much appreciated address by Mr. W. E. Long. Sunday next, 11 a.m., open circle; 6.30 p.m., Mr. W. E. Long, trance address on "Dead Men Tell Tales." May 2nd, Mrs. Alice de Beaurepaire.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Mr. H. Bryceson gave an address on "Spiritualism, the Comforter," and Mrs. Sutton descriptions. Sunday next, 11 a.m., meeting; 7 p.m., address by Mr. O. Kottnitz. Circles: Monday, 8 p.m., public; Tuesday, 7.15, healing; Thursday, 7.45, members only.—N. R.

WOOLWICH AND PLUMSTEAD.—Address by Mrs. Roberts on "The Blessings of Spiritualism"; clairvoyance by Mr. Roberts. 14th, Mrs. Neville, address and clairvoyance. Sunday next, 3 p.m., Lyceum; 7 p.m., Mr. P. Smythe, address. Wednesday, 28th, Mrs. Maunder, address and clairvoyance.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Alderman D. J. Davis, J.P., gave an address on "The Phenomenal Aspect of Spiritualism." Miss Heythorne sang a solo. Sunday next, at 11.15 a.m., public meeting; at 7 p.m., Mrs. Sutton, address and clairvoyance. Friday, at 8, public meeting. May 2nd, Mr. G. T. Gwinn.—F. K.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM). Mrs. Jamrach gave excellent addresses and clairvoyant descriptions. Sunday next, at 3 p.m., Lyceum; at 11.15 a.m. and 7 p.m., Mrs. A. Boddington, addresses and clairvoyance; also Monday 8 p.m. Tuesday, 3 p.m., private interviews; public circle, 8 p.m., also Wednesday, 3 p.m.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Mrs. Mary Davies gave addresses and descriptions. Sunday next, 3 p.m., Lyceum; 11.15 a.m. and 7 p.m., Mr. Horace Leaf; also Monday, 7 p.m., 1s. each. Tuesdays at 8, Wednesdays at 3, clairvoyance. Thursdays, at 8.15, public circle.—A. C.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. H. M. Thompson opened an interesting discussion on "Occult Records of the Life of Jesus the Christ"; evening, Mrs. Annie Boddington spoke on "The Mission of Spiritualism" and gave descriptions. Sunday next, 11.15 and 7, Mrs. Mary Davies. Wednesday, Mrs. S. Fielder. May 1st, Lyceum Study Group; 7 to 9, on Development. 2nd, 7 p.m., Mrs. J. Miles Ord.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning Mr. H. Thompson spoke on "Spiritualism," and answered questions; afternoon, Lyceum, conducted by Mr. Tae; evening Mr. A. Trinder, trance address and clairvoyant descriptions. 14th, Miss Violet Burton, address. 15th, Mrs. A. Jamrach address and clairvoyance. Sunday next, 11.30 a.m., Mr. Frank Stidston; 3 p.m., Lyceum; 7, Mr. E. H. Peckham. 29th, Mr. George. May 2nd, Mrs. Greenwood. 9th, Mr. E. W. Beard,

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, circle; evening, Mr. G. Taylor Gwinn spoke on "Our Threefold Duty" and answered questions. On the 15th, in the absence of Mrs. Irwin through illness, our leader addressed an appreciative audience on "Large Lessons from Little Landmarks." Sunday next, 11.30 a.m., circle; 7 p.m., Mr. and Mrs. Lund, address and clairvoyance. 29th, Mrs. Podmore, clairvoyance. 24th, 7 p.m., Mr. H. Carpenter.—P. S.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Mr. Walter Howell gave addresses morning and evening.—H. E.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Inspirational addresses by Mr. Woodland, of Cardiff; afternoon, Lyceum. Other usual meetings.—W. G.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGCOMBE-STREET.—Meeting conducted by Mr. Arnold; address by Mrs. Easterbrook; clairvoyance by Mrs. Dennis; soloist, Mrs. Pearce.

EXETER.—MARLBOROUGH HALL.—Addresses by Mrs. Letheren and Mr. Elvin Frankish. Clairvoyant descriptions by Mrs. Letheren.—E. F.

TOTTENHAM.—684, HIGH ROAD.—Mr. Percy Scholey delivered an inspirational address on "The Power of Silence" and afterwards gave clairvoyant descriptions.—N. D.

TORQUAY.—Address by Mr. E. Rugg-Williams on "The Forces Around Us," followed by descriptions of spirit guides through Mrs. Thistleton. 15th, public service.—R. T.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Mrs. Cannock gave an address, "A Broad Outlook," and clairvoyant descriptions. Large after-circle.—W. C.

PORTSMOUTH.—311, SOMERS-ROAD, SOUTHSEA.—Morning, address by Mr. Pulman; evening, Mr. A. Dixon spoke on "The Peace Within"; clairvoyant descriptions by Mrs. Farr.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—In the absence of Miss Burton, addresses were given by Mrs. Mitchell and Mr. Evans.—J. W. M.

SOUTHPORT.—HAWKSHEAD HALL.—Address by Miss E. Sidley on "The Future." Clairvoyantes, the Misses E. Sidley, Bertha Cadman, and Mesdames Scholes and Wood.—E. B.

STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.—Mr. W. J. McIntosh gave an interesting address on "The Wonderful and the Miraculous," and afterwards ably answered questions submitted.—W. H. S.

SOUTHEND.—SEANCE HALL, BROADWAY.—Address by Mr. Rundle on "The Ultimate Result of the Various Creeds." Mr. Hagood's remarks on "The Deity" were much appreciated. The president discoursed (normally) on "The Communion of Saints." He also gave clairvoyant descriptions during the services.—C. A. B.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses by Mr. Jepp, of Southampton. 15th, address by Mr. H. Hiscock; descriptions by Mrs. Martin. The secretary regrets that last week he gave the name of the speaker on the 11th as Mr. Peters; it should have been Mr. H. Mundy.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STRONE ROADS.—Morning, spiritual healing service, conducted by Mr. G. F. Tilby; afternoon, progressive Lyceum; evening, address on "The Lord is My Shepherd," by Mr. James Macbeth Bain, who also gave an original poem on the same subject; anthem by the choir.—S. T.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, address, clairvoyance and messages by Mrs. Maunders. 12th, ladies' meeting, address and clairvoyance by Mrs. Woodhouse. 14th, Mrs. Edith Marriott gave an address and descriptions.—E. M.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mrs. Neville delivered addresses on "Ministering Angels" and "The Ever Open Door." She also gave recognised clairvoyant descriptions. Band Sergeant-Major Briner effectively rendered 'cello solos. 17th and 19th, Mrs. Neville devoted the evenings to phenomena with good results. 14th, Mr. Abbott gave a short address, and Miss Hilda Jerome clairvoyant descriptions, all of which were recognised.—J. McF.

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